SKETCHES

OF THE

DANISH MISSION

ON THE

COAST OF COROMANDEL.

BY THE

REV. E. W. GRINFIELD, M.A.

LONDON:

PRINTED FOR C. J. G. & F. RIVINGTON,

ST. PAUL'S CHURCH-YARD;

AND WATERLOO-PLACE, PALL-MALL.

1831.

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ST. JOHN'S-SQUARE.

TO

THE SOCIETY

FOR

PROMOTING CHRISTIAN KNOWLEDGE,

THIS BRIEF ACCOUNT

OF

THE MOST BRILLIANT AND SUCCESSFUL ATTEMPT

TO PROPAGATE CHRISTIANITY ABROAD

DURING THE

EIGHTEENTH CENTURY,

IS MOST RESPECTFULLY ADDRESSED,

AS

A MEMORIAL OF PAST LABOURS,

AND

AN INCENTIVE TO FUTURE EXERTIONS.

As whatever is curious or valuable in the following narrative is drawn from the manuscript records of the Society for Promoting Christian Knowledge, the Author deems it right to return his thanks to the Committee of that Society, for their liberal permission of access to its archives.

Kensington,
Nov. 25, 1830.

PART I.

THE LIFE AND LABOURS OF BARTHOLOMEW ZIEGENBALG.

CHAPTER I.

The commencement of the last century was rendered memorable both in this island and on the continent of Europe, for the establishment of several religious institutions connected with the conversion of the Heathen. Then it was, that "The Society for Promoting Christian Knowledge," and "The Society for the Propagation of the Gospel in Foreign Parts," became first known as efficient organs of the English Church. And it was about the same time also, that a similar spirit was manifested in Germany, particularly at the University of Halle, where "The Oriental College of Divinity*" arose under the auspices of Professor Francke, whilst, in 1715, "The Missionary College of Copenhagen" was incorporated for the express purpose of propagating the Gospel in the East.

"The Society for Promoting Christian Knowledge" arose (1698) from the spontaneous association

* See Pietas Hallensis, Part i. p. 47.

of some pious individuals, who met together for the general purpose of diffusing Christianity both at home and abroad. At that period there was no public institution of this kind, either amongst Churchmen or Dissenters, and it is the distinguishing honour of this Society that it gave the first example of such a useful undertaking.

"The Society for the Propagation of the Gospel" obtained its charter in 1702, but as its exertions were limited "to the plantations, colonies, and factories of Great Britain," an ample field was still left to the Missionary labours of the former Society. Nor were its members backward in availing themselves of this liberty; for no sooner had they received tidings of the wants of the Danish missionaries in Tranquebar, than they voted aid from their scanty funds; and when the Missionary College of Copenhagen was erected, they entered into the most friendly correspondence with that illustrious institution.

But the early claims and merits of both these Societies will be best understood, by at once proceeding to an account of the life and labours of Bartholomew Ziegenbalg, the first Protestant missionary to the East Indies.

Ziegenbalg was born at Pulnitz, in Upper Lusatia, June 14, 1683. He lost both his parents in his infancy, but their place was supplied by the prudent care of his eldest sister. Professor Francke was at this time at the head of the Lutherans in Germany, and to him Ziegenbalg's sister applied for advice con-

cerning her brother's education. Francke advised, that he should be sent to Berlin, and placed under the care of Langius, who was an eminent scholar, and a man of distinguished piety.

When he had been some time at Berlin, and had passed through the elementary parts of learning, Francke invited him to Halle, that he might be immediately under his own inspection. Under such instructors, it is scarcely to be wondered, that young Ziegenbalg grew up "in the nurture and admonition of the Lord," and that, like Samuel, "as he grew on, he was in favour both with the Lord, and also with man." But his constitution was naturally weak, and from too close application to his studies, he was obliged to quit Halle suddenly in very indifferent health and spirits. The physicians ordered him to travel abroad, and it at once struck him that he might exchange the amusements of a traveller for the labours of a missionary. But Francke, whom he consulted on this occasion, desired him to weigh well his choice before he decided on such an important undertaking, and to make it the subject of his prayers to heaven.

When he was twenty-two years of age, he again visited Berlin, and it was just at the time when the King of Denmark had sent Dr. Lutkens thither to make enquiry after fit persons to go out as Missionaries to the coast of Coromandel. Lutkens had an interview with Ziegenbalg, and proposed to him the situation, which he immediately accepted.

Whilst a student at Halle, Ziegenbalg had been

intimate with a youug man, named Henry Plutscho, with whom he had often conversed on these Missionary projects. Plutscho no sooner heard of his friend's intention to go as a missionary to the East, than he resolved to cast in his lot with him, and to share alike in his dangers and duties.

Accordingly, having taken leave of their friends, and settled their private affairs, on the 8th of October, 1705, they sailed for Copenhagen, where they received Episcopal ordination, and took their necessary orders and instructions.

As this was altogether a new undertaking (for no Protestant missionaries had hitherto been sent out to the East) it was determined, that the experiment should be made only for three or five years, after which time the missionaries, if unsuccessful, should be allowed to return to Europe.

On November 29, they embarked on board the Sophia, and were dismissed by the well-wishers to their undertaking with various tokens and presents convenient for their expedition. "This we looked upon as a pledge," say the missionaries, "that God had not left our friendships contracted in Denmark without a blessing; and thus we cheerfully went on board, hoping that the presence of God would go before, and lovingly incline the hearts of that barbarous people towards us, whom we were going to visit with the welcome tidings of salvation."

Of their voyage to the Cape, they have left us an interesting narrative. Like all who are unaccustomed

to the sea, they were struck with the grandeur, and somewhat awed with the terror of the waves. "The towering billows received us very stoutly, and the ship seemed as if it were carried through a deep vale, betwixt two lofty mountains." But their hearts did not fail them, for they knew the Lord was their protector. "The more the storms and roarings of the seas broke in upon us, the more encreased the joy and praise of God in our mouths, seeing we have such a powerful Lord for our Father, whom we may daily approach, and as confident children put up our prayers and petitions to him."

On April 23, 1706, they landed at the Cape, where they found some German Lutherans, who, from want of a minister, had nearly lost all sense of religion; but they were overjoyed to hear the children of the blacks answer so well to the questions of the Christian faith. This early instance of religious attention to the natives is highly creditable to the Dutch colonists.

The conduct of the Dutch towards the religious wants of their colonies, has, indeed, always been highly honourable to their Christian character, and may, in some degree, we fear, be contrasted with the former neglect and inattention of our own country. No sooner had they gained possession of Ceylon, than they began to build Christian Churches; so that, in the time of Baldæus, the Dutch preacher and historian, (1660) there were thirty-two churches in the province of Jaffna only, "though in the year 1806," writes Buchanan, "there is not one Protestant European minister in the whole

province." It was the policy of the Dutch never to give an official appointment to any native who was not a Christian; but it was the complaint of Bishop Heber, that a policy directly contrary to this was pursued towards the native converts in India. On this subject it may be at once curious and useful to read the following extract from the early journals of the Society for Promoting Christian Knowledge. It is to be found in the Report for the year 1712: "The missionaries, by their last letters, signify that what is attempted there in the Danish factories towards gaining the heathens to Christianity, is far more practicable in the British settlements on the coast of Coromandel, by reason of the great sway the Britons have in those parts; and it is hoped, that the Honourable East India Company will be induced to make an essay of the like nature, in a manner worthy of themselves, when they see the success that has attended the endeavours of their neighbours."

During their stay at the Cape, they were very hospitably received by some of their countrymen, and were much pleased and astonished "at the sight of various strange kinds of animals, differing from those in Europe." But their hearts still longed "for the haven where they should be." "We hope to sail from hence in a few days, and draw nearer to the East Indies. The Lord be with us, and accompany us with the protection of his holy angels." This letter is "dated in Africa, from the Cape of Good Hope, April 30, 1706."

At last, all their toils and fatigues ended in a happy arrival, "and on the 9th of July we could say, Hitherto the Lord hath helped us."

During this voyage Ziegenbalg gave the first evidence of that unconquerable activity of mind which never left him till death. Amidst the hardships and inconveniences of the passage, he found leisure to compose a moral treatise on the nature of true wisdom, and the harmony between the kingdoms of nature and of grace. This treatise was afterwards printed at Halle, under the title of "The School of Wisdom."

On their arrival at Tranquebar, they felt all the difficulties of their attempt. Strangers to the manners and language of the country, how could they hope to convert those with whom they could not hold any social intercourse? They resolved, however, to set about their labours in good earnest, and for this end to acquire the two spoken languages of that district, the one a kind of mongrel Portuguese, the other the Tamul, or the native dialect of Coromandel.

Both these languages have their peculiar difficulties, and neither Ziegenbalg nor his fellow-labourer were provided with any books to assist them. "They had a strange Providence, however," to use their own expressions, "in getting a New Testament in the native Portuguese, together with a grammar, which was compiled for such as wish to learn Latin." By daily reading these two books, and continually hearing and speaking that tongue, they at last made such a con-

siderable progress, that they were tolerably able to catechize the heathen in Portuguese.

At first they did not attempt the Coromandel dialect, on account of its difficulty, and hoping to act through their servant as an interpreter. But a short experience shewed them the necessity of conversing with the heathens in their native language; and then it was determined they should cast lots as to the language which each should more immediately study. The lot fell upon Ziegenbalg to undertake the Tamul, or Coromandel, and without demur or delay he betook himself resolutely to this difficult task.

In a letter which he wrote to Dr. Lutkens about this time, he gives the following account of the manner in which he usually spent the day:—"After my morning devotions, I explain Luther's Catechism, from six to seven, in Portuguese. From seven to eight repeat Tamul words and phrases. From eight to twelve read Tamul books in the presence of native teachers. From twelve to one dine, and during dinner read some passages of Scripture. From one to two, lie down to rest during the burning heat. From two to three catechize at home. From three to five read Tamul. From five to six join with Plutscho in prayer, and converse with each other. From seven to eight am read to by a native. From eight to nine sup. Afterwards we converse with our domestics on the business of the day, and finish with prayer and singing *."

* Niccamp. p. 139, 140.

What might not be accomplished by a man who thus devoted all his time and energies to the service of God!

Accordingly, great as were the difficulties of the Tamul language, they soon vanished before him, so that by the month of January, 1707, he was able to give instructions to the natives in their own dialect.

But, previously to this acquirement of the native language, Ziegenbalg had the sublime reward of witnessing the effect of his labours on one of the heathen. The servant whom he employed as his interpreter, whose name was Modaliapa, whilst he was instructing Ziegenbalg in the knowledge of the Tamul, became himself a convert to the doctrines of Christianity. His conversion, however, was by no means sudden or hasty, but rather the result of repeated conferences with the missionaries, and perhaps still more the effect of living in their society, and beholding their virtuous and blameless manners.

On the 30th July, 1706, Ziegenbalg took a walk with Modaliapa into the country, and held a very interesting conversation with him on religious subjects; the result of which was, that "he was willing to live and die with me," says Ziegenbalg, "desiring nothing more in this world, than what is just necessary for his maintenance, provided he might partake of what he had heard, and of the promises with which he was so greatly affected."—"I saw the dwelling-house of Ziegenbalg," says Dr. Buchanan, (1806,) "in the lower apartment of which the registers of the church

are still kept; in these I found the name of the first heathen baptized by him, and recorded in his own hand-writing, in the year 1707."

Besides Modaliapa, there were two Tamul people, who were willing to be instructed in the principles of Christianity, but the parents of one declared strongly against it. The prudence of Ziegenbalg was equal to his zeal; he desired the daughter not to leave her parents, "lest by an unseasonable zeal we might dash them at once, and prejudice the natives against coming near us again."

These and other circumstances of the same kind now began to excite public curiosity to such a degree, that the arrival of the missionaries reached the ears of the King of Tanjore, who sent an officer to report to him concerning them.

The enlarged and enlightened views of Ziegenbalg and his associate, cannot, perhaps, be more strongly illustrated than by the conclusion of that letter from which these extracts have been taken—"We design to draw up a scheme or proposal for carrying on this work, and to lay it before his Majesty the King of Denmark. It were to be wished that all the Protestant princes in Europe would join hand in hand for furthering an undertaking tending to the conversion of so many millions, or at least come by degrees to promote such a laudable design."

When it is recollected that this letter is dated "at Tranquebar, in the East Indies, Sept. 1st, 1706," and that it afterwards gave rise to the Royal Missionary

College of Copenhagen, we cannot fail to admire that faith and zeal which led these excellent men to look through so many difficulties, and to become superior to all their present hardships. And if it may be permitted for glorified spirits to know any thing of the concerns of this lower world, with what joy and transport may they be supposed from age to age to survey the progress and triumph of their prayers, and hopes, and projects!

CHAPTER II.

Though the missionaries had now been more than a year resident at Tranquebar, they had not received any letters from their friends in Europe. This was a severe trial; "but whatever be the reason," writes Ziegenbalg, "neither I nor my fellow-labourer have been induced to believe this an effect of any neglect of our friends in Europe, since in the daily discharge of our pastoral functions, we cannot but feel the concurrence of many prayers."

In their letters, they had strongly stated their difficulties, and the urgency of their wants. They entreated the European Christians to assist them with supplies of money, books, and other necessaries. The money was required for the support of their Malabar converts, "who, like the primitive Christians, lost their

friends by going over to our religion." "Induced by these and similar motives," they add, "we, the unworthy servants of the word among the heathen, most earnestly entreat those who are made partakers of the love of God, seasonably to relieve us, or rather such of the natives as, by embracing the faith of the Lord, are reduced to want and poverty."

Besides this, they had actually established a charity-school for the children of the heathen, "for the right settling and increasing of which we must buy," they add, "such children as their parents may be willing to part with, and this sometimes at a very high price."

Nor was this all. In the midst of their difficulties they contrived to build a small church, "bestowing thereon whatever they could possibly save from their annual pensions." In this good work, however, they were so much aided by friends on the spot, that even their enemies were confounded, and some of them even contributed towards the undertaking. "Thus," they say, "the building is finished, and fitted up for a church congregation. It lies without the town, in the midst of a multitude of the natives, near the high-road, and is built entirely of stone. It was consecrated on the 14th August, 1707, the eighth Sunday after Trinity, in the presence of a great conflux of Heathens, Mahometans, and Christians, and a sermon was preached both in Portuguese and in Tamul.

The zeal and confidence of the missionaries rose in proportion as the blessing of God prospered their

labours. "We cannot express the love we bear to our newly-planted Church; nay, our affection has come to that degree, and our desire to serve this nation is so strong, that we are resolved to live and die amongst them, though, according to our agreement, we have the liberty to return to Denmark, after a stay of three or five years in this country."

Is it to be wondered if accounts like these, when received in Europe, produced a strong sensation, and that Protestants began to feel it their common duty to promote the conversion of the heathen? In a letter written by Ziegenbalg to a friend in London, dated October 19, 1709, he mentions that he was much affected by some accounts he had lately heard, that some of the English were disposed to promote the cause of Christ amongst the negroes in the West Indies. "I wish," he adds, "they would exhibit the same kindness towards the poor benighted nations of the East;" nor was this wish long before it was gratified. On the 5th of May, 1709, I find the following entry on the journals of "The Society for Promoting Christian Knowledge:"—

"It was reported to the committee, that they are of opinion that notice should be taken of the charity-schools at Tranquebar, in the East Indies, in the next account of the schools, to which the Society agreed."

And accordingly the following postscript is annexed to the annual sermons, preached in the years 1709—1712:

"Nor does Europe wholly confine this design of

charity-schools to itself, but it begins to extend as far as the eastern countries. At Tranquebar, on the coast of Coromandel, two Danish missionaries, natives of Germany, the one Bartholomew Ziegenbalg, and the other Henry Plutscho, by name, have begun a small charity-school for the Malabarian boys, not only providing them food, but instructing them also in their own and the German languages, and chiefly in the fundamental principles of Christian knowledge, in hopes that they may one time prove useful, if not to themselves, yet to those that may come after them. For this purpose they have spared part of their own salary, and ventured to take up money at interest from the Malabarians, for promoting this and other pious designs. They suppose also they must buy children to be taught, and that sometimes at a great rate at the first, till an impression be made in the country for some favour to the Christians. One most deplorable circumstance and obstacle they meet with here in all their designs for the propagation of the Gospel, we shall give in the very words of one of the missionaries themselves, and which ought to strike horror into the Christian world. 'I must,' says he, 'freely confess, that it is very hard to make any impression upon their mind, or to bring them over out of that gross blindness which overspreads them to the glorious light of the Holy Gospel. Their chief aversion is caused by the scandalous and corrupted lives of the Christians conversing with, and residing among them: this has inspired them with a more than ordinary

hatred and detestation of any thing that savours of the Christian religion, counting it a great sin if any of them should make bold to eat or drink with a Christian; nay, they look upon the Christians as the very dregs of the world, and the general bane of mankind.'"

When it is considered that this Society had only been in existence for a few years, and that its funds were extremely limited, and that this act of Christian courtesy was shown, not to members of the English Church, but to foreigners and Lutherans, it must be admitted, that it reflects the highest honour on the original promoters of the institution.

During the year 1709, a remarkable conversion had taken place of a Malabar poet, who had been holding conferences and disputes with the Missionaries almost ever since their arrival. He became extremely useful to Ziegenbalg in his study of the Tamul language, and by assisting them in their translation of St. Matthew's Gospel, which they were now commencing. But the natives began to persecute him violently when they perceived his growing attachment to the missionaries. The poet, however, remained undaunted, and entreated for a public baptism, affirming, "that he was willing to suffer with us, even unto death, for the truth of the Gospel. He did not see any reason why he should not bear reproach and afflictions, since Christ and his Apostles had undergone the same cheerfully in their days. At which readiness," they observe, "we did not a little rejoice, and baptized him publicly."

But how deceitful is the human heart, and how little trust can be placed on the fairest appearances! This convert, who had withstood the persecutions of his countrymen, and who had solicited for a public baptism, soon afterwards went over to the Papists, and then relapsed into his former Paganism!

Such facts, however mournful, deserve to be recorded, both to put missionaries on their guard against imposture, and to console them under the bitterest disappointments. It can reflect no discredit on Ziegenbalg or his associate, that they could not foresee the unhappy declension of this poet; but it is much to their honour and Christian fortitude that they did not allow this disappointment to damp their future exertions.

Their congregation had now encreased to above 100 souls; but what is truly surprising is this,—that Ziegenbalg had found leisure amongst his missionary avocations to compose and send over to Denmark several treatises in the Malabar language. They bore the following titles—1. Twenty-six sermons preached at their Jerusalem church (the name of the new church which they had built,) upon the articles of the Christian faith. 2. A form of examination for those who are to be baptized. 3. A book of Psalms usually sung at their church.—It would be difficult to mention such another example of Christian zeal and devotion, totally unalloyed with fanaticism, amongst all the records of missionary labours.

It may be desirable here to furnish the reader with

some specimens of the style and manner which Ziegenbalg made use of in his conferences with the Bramins, and we are happily enabled to do so from a volume published by himself, and translated from the German, 1719 *.

The first of these conferences or conversations took place March 6, 1707. Its subject is the origin of good and evil; and when the Bramin was hard pressed, he betook himself to the antiquity of his religion. Ziegenbalg replied, that it was the duty of every one to examine the truth for himself, and not to receive any dogmas on mere antiquity and prescription. He then gave him a succinct account of the creation and fall of man—of the promised Redeemer—his incarnation, sufferings, and death, with a short sketch of the subsequent history of the Church. The Bramin admitted that all this might be true, as related to the whites and Europeans; but that they had received another Revelation in the East. "As Christ in Europe was made for you, so here our God Vischnu was born for us. As you hope for salvation through Christ, so we hope for salvation from Vischnu. To save you one way, and us another, is one of the pastimes and diversions of the Almighty. Every one may be saved by his own religion, if he does what is good, and shuns what is evil."

To this, Ziegenbalg replied, that no man could come

* Thirty-four Conferences between the Danish Missionaries and the Malabarian Bramins. 8vo. London, 1719.

to the real knowledge of good and evil, but through the Word of God, and that if he betook himself to God in prayer with a humble and contrite heart, he doubted not that he would find out the truth of Christianity, and afterwards submit to be baptized. To this the Bramin subjoined, that he did not see how baptism and faith could influence his actions, or promote the forgiveness of sins.

" The necessity of faith in Christ," replied Ziegenbalg, " I have already laid before you, but to give you this faith is not in my power. Go home, my dear friend, and prostrate yourself before the refulgent throne of the Almighty Creator of the universe, and beg him heartily to enlighten your mind in the great truths relating to your eternal happiness, and you will find how necessary it is to believe in Jesus Christ. He thanked me kindly for my advice, and bade me adieu."

Such is an example of the style and manner which Ziegenbalg adopted towards these ingenious and subtle disputants. They appear well suited to silence and confute their cavils, and, above all, to inculcate that childlike humility without which no lasting conviction was likely to be made.

It may be generally observed of these conferences, that they seem formed, in some degree, on the model of the discourses of Christ with the Scribes and Pharisees. They are conducted generally on the principle of confuting the adversary on his own admissions, and thus of turning his arms against himself; and though no calculated to produce an immediate impression,

seems well adapted to promote a spirit of enquiry into the nature and evidences of the Gospel.

In the course of his pulpit addresses, Ziegenbalg introduced a catechetical manner of instruction, which marks the originality of his mind. "There is a custom," says Buchanan, "at Tranquebar, which greatly pleased me. In the midst of the discourse, the preacher sometimes puts a question to the congregation, who answer it without hesitation in one voice. Its object is to keep awake their attention, and the minister generally prompts the answer himself. Thus suppose he is saying, 'My brethren, it is true that your profession of the faith of Christ is attended with some reproach, and that you have lost your caste with the Brahmins. But be of good cheer, and say, though we have lost our caste and inheritance amongst men, we shall receive in heaven a new name and a better inheritance, through Jesus Christ our Lord.'—He then adds, 'What, my beloved brethren, should you obtain in heaven?' They answer, 'a new name and a better inheritance, through Jesus Christ our Lord.' It is impossible for a stranger not to be affected with this scene. Children of tender years enquire of each other, and attempt the responses. This custom was introduced by Ziegenbalg, who proved its use by experience."

CHAPTER III.

Opposition to the missionaries was at this time at its greatest height. Soon after Ziegenbalg had begun his translation of the New Testament, he was arrested, and sent as prisoner to the castle of Tranquebar. There he was confined about four months, during which period the progress of this version was necessarily stopped. Yet such was the unconquerable activity of his mind, that he devoted the period of his captivity to the composition of several works of devotion in the German language.

In the course of the year 1709, three Danish missionaries arrived at Tranquebar; Grundler, Bœving, and Jordanus. They came by the fleet in July, and their arrival was very welcome; for Ziegenbalg and Plutscho were now reduced to great distress, having received as yet no supplies from home, whilst their schools had cost them fifty crowns a month. By this fleet, however, their wants were well supplied, as it brought 2020 crowns from Denmark, 1700 from Germany, besides an apothecary, a large stock of medicines, and a collection of useful books. The Governor of Tranquebar received, at the same time, express orders from the king to protect the missionaries, and to give them every aid and countenance. It is scarcely needful to say, that such orders led to the immediate liberation of Ziegenbalg. It was about

this time, also, that the missionaries received very great assistance from the English Society for Propagating the Gospel in Foreign Parts.

In January, 1710, Ziegenbalg took a journey to Madras, and was very kindly received by Mr. Lewis, the chaplain of the Factory, who was soon after chosen a corresponding member of the Society for Promoting Christian Knowledge. Some evil reports having been spread by the enemies of the mission, the Society made inquiries of Mr. Lewis concerning the characters and conduct of Ziegenbalg and his associates, and to these inquiries, as will afterwards appear, Mr. Lewis gave the most satisfactory answers.

During his stay at Madras, Ziegenbalg was engaged in making observations on the religious wants of its inhabitants. "Madras," he writes, "is a large and populous town, and is advantageously situated for spreading Christianity amongst the Heathen, if the English who command here would but second our endeavours, or join with us in propagating the Gospel in the East. I found here a letter from Mr. Boehm, at London, (one of the first and most active members of the Society for Promoting Christian Knowledge) wherein he gives us some hopes, that the English, perhaps, might be prevailed on, in time, to concern themselves in so promising and worthy a design. I have, for this reason, contracted an acquaintance with some gentlemen of that nation residing in these parts, and have also waited on one of the ministers (Lewis), who, being glad of my arrival, offered me a lodging in his

house, during my stay in this town. Dated Madras, in the East Indies, January 17, 1710. B. Z."

Their congregation now consisted of about 160 baptized and catechumens, and their Malabar schools were increasing rapidly. Nor was the Society in London backward in acknowledging their merits, or in supporting their labours. On the 7th September, 1710, it was agreed by the Board, that a subscription roll should be circulated by the Society for the purpose of defraying the expenses of the Danish mission, and at the same time, Ziegenbalg and Plutscho were admitted corresponding members. Towards the end of the year, (December 21, 1711,) two large packets were sent to them, containing money and books. Besides which, a printing press and sets of Roman and Portuguese types, &c. with a printer, were furnished to them, at the charge of the Society for the Propagation of the Gospel.

Ziegenbalg had continued with such diligence to prosecute his Malabar translation of the New Testament, that, on the 21st of March, 1711, he had completed the whole; but, at the earnest desire of his friends in Europe, and particularly of the Society for Promoting Christian Knowledge, he subjected it for two years to a close revision before he committed it to the press.

In the early part of this year, the missionaries received letters from England, containing their admission as members of the Christian Knowledge Society, and they were recommended to correspond with the chaplains at Madras, Bengal, and Bombay, on all

subjects relating to the mission. The letter which was addressed to them by the Society, promised a continuance of aid, and expressed the warmest sympathy in their labours and success.

But to abate their joy at this intelligence, it was found, that the vessel which should have brought the press and printer had been taken captive by the French. Mr. Fink, the printer, was carried prisoner to the Brazils, where he died shortly afterwards; but the press, which lay concealed in the hold of the ship, escaped the notice of the captors, and was, in the following spring, landed at Madras; having been repurchased at the expense of the Society for Promoting Christian Knowledge. It was of this press that Dr. Buchanan speaks in the following manner: "The mission press at Tranquebar may be said to have been the fountain of all the good that was done in India during the last century. It was established by Ziegenbalg."—*Researches*, p. 76.

In the year 1712, Ziegenbalg and Grundler addressed several letters to the Society's secretary, Mr. Newman, in which they express their gratitude for the assistance they had received, and their thanks for being chosen amongst its corresponding members. They give a detailed account of their Malabar, Portuguese, and Danish schools, which altogether contained eighty children. But the most striking part of their letters relates to a proposal for erecting a Missionary College in India. "We heartily wish that a seminary of missionaries could be erected in India, and that such men should be educated therein as by their life and conduct

may give some hopes of success in this important work. We say that such a college should be raised in India, where the same languages are spoken as those in which the candidates discharge their trust, &c. Out of this seminary should be sent students qualified for missionaries; but it is requisite that the students be sent forth from this seminary as *ordained* ministers of the Gospel, and in what manner that may be best done, you will consider," &c.

When it is remembered that this letter is dated "Tranquebar, on the coast of Coromandel, in the East Indies, September 23, 1712," it must give the reader the most exalted feelings of respect for the faith, piety, and judgment of a man who could thus anticipate, by a century, the wisdom which planned and carried into effect the Missionary College at Calcutta.

It was about this time the Society for Promoting Christian Knowledge, received an answer from Mr. Lewis to their inquiries concerning the character and conduct of Ziegenbalg and his associates. "The missionaries at Tranquebar," writes the English chaplain, "should, and must be encouraged. It is the first attempt which the Protestants ever made of that kind. We must not put out the smoking flax; it would give the Papists, who boast so much of their congregation *de propagandâ fide,* too much cause for triumph," &c. These are sentiments which reflect as much honour on the writer of the letter, as on the missionaries themselves.

It was towards the close of this year, that Plutscho

arrived in London, having embarked at Madras September 15, 1711. He had quitted India with the entire approbation of Ziegenbalg, who thought that he might be of essential service to the mission by his return to Europe. Accordingly, he waited on the Society for Promoting Christian Knowledge, when a congratulatory speech was delivered to him on behalf of the Society by the Rev. Mr. Postlethwayt, to which he returned the following answer, which is translated from the Latin original.

"Honourable and Reverend Sirs,—After rendering most humble thanks to Almighty God, who has, through many difficulties and dangers, with which I have been encompassed by sea and land, at last brought me safe to Great Britain, I am bound to return all possible thanks to you, for all the favours you have shewn to the mission in India. The harvest in the East Indies is plenteous, but the labourers are few. The very countries of the Negroes are growing white to the harvest, but the lives of many Christians, not remarkable for bringing forth good fruit, greatly retard it. In some places, the golden idols of the Pagans begin to be covered with moss; but the vile avarice which engrosses the hearts and hands of the Christians, gives general offence to the Heathen. The Christians, indeed, seek pearls in India, but not that goodly one of great price and eternal duration, for which the wise merchant sells all that he hath. Hence it is, the Christian religion has not more reputation in the Heathen world. The

Pagans doubt (and not without reason) whether the purity of the Christian religion, which in words we boast of, can consist with the impurity of life which we discover in our manners. The lives of Christians, intent upon earthly things, sink religion to things below, which should raise us to things above, and exposes it to contempt.

"But you, most worthy patrons, have hitherto laboured so vigorously, that our religion begins at last to shine, with its own rays, in the East, as well as in the West Indies. I heartily congratulate you, that it has pleased the Divine Providence to confer this honour upon you above other nations. Go on in the way which you have begun. Send such instructors to our Indians, as may use their utmost endeavours to adorn the holiness of their doctrine, with the innocency of their actions; whose life may be as lightning, and whose words as thunder: who may neither be affrighted at the menaces of false Christians, nor the insults of Pagans. Let not those various difficulties, which attend an affair of so much consequence terrify you; nor the prejudices of men alter your good intentions towards the heathen. 'By honour and dishonour'—this is the motto of a true missionary, and of all that manfully fight under Christ's banner; great rewards remain for you in heaven! The propagation of the Gospel is a matter of such vast importance, that it cannot be performed so much by human art, as by a zeal relying on Divine grace: and for the carrying on

this work, I heartily wish you heavenly wisdom, zeal, and resolution, humbly recommending myself, and fellow-labourers left behind me in India, to the continuance of your favour, assistance, and protection."

CHAPTER IV.

The Malabar types, which had been cast at Halle, from specimens sent from India by Ziegenbalg, arrived at Tranquebar in the autumn of 1712, whilst the printing paper, with another printer, was sent from England by the Christian Knowledge Society. No sooner had they come to hand, than Ziegenbalg, with his accustomed promptitude, put them into active operation. He printed in Malabar "The Abominations of Paganism," being only one out of thirty-eight treatises which he had already composed or translated. Such exertions would have been scarcely credible, if they had not been made by one who had already proved himself equal to almost any degree of labour.

In a letter sent by Ziegenbalg and Grundler to the Christian Knowledge Society, dated Jan. 9, 1713, they state the number of their baptized converts as 207, besides 200 children and catechumens. They express the greatest satisfaction in being allowed to correspond with the Society, and ask for several books and maps, which they required to help them in their

labours. Towards the end of this year, they began to print the New Testament in Malabar, and commenced their translation of the Old. But the Danish governor again began to harass them, by throwing obstacles in their way; nor was it till they obtained a royal ordinance from Denmark, that they were at perfect liberty to pursue their undertakings. This ordinance was dated Feb. 16, 1714.

Their catechetical schools now increased rapidly, and it was found necessary to purchase a larger house for the missionaries' residence. They sent a long account of their schools to Mr. Lewis, who transmitted the same to the Board in London. But this increase necessarily brought with it a great increase of expense. "Yet, after all," they add, "the promise of our God, *I will never leave thee, nor forsake thee*, is our support under present wants and necessities."

In a letter addressed to Henry Hoare, Esq., the treasurer to the Society, Dec. 11, 1713, their converts are stated as amounting to 246; and, in reply to the questions which had been put to them concerning the trade or professions to which they usually placed their youthful converts, they replied, that they were brought up as physicians, stewards, printers, compositors, bookbinders, &c. That they were in hopes of gradually introducing some of the European manufactures in weaving cotton, &c., and that they had resolved on setting up a paper-mill. The girls were taught sewing and other domestic occupations.

The following beautiful prayer was composed upon

commencing the printing of their Malabar New Testament: "Grant, O living God, that the Christians here in India and the multitude of the Gentiles may, with hearts full of gratitude, become sensible of this great benefit, and receive with joy that word of life which is, and shall be laid before them, printed in their own language; that the lively and spiritual knowledge of our Saviour Jesus Christ may enlighten their souls, in order to their unspeakable and endless happiness."

In a letter to the Society, dated Jan. 3, 1714, they give a further account of the progress which they had made in printing their Malabar New Testament, and inform them that they had finished the translation of the Book of Genesis. The children in their schools were increased to ninety-two, but they represent themselves as suffering under the greatest difficulties, as no Danish ship had lately arrived at Madras. In a subsequent letter, dated Sept. 27, they acknowledge with gratitude the assistance of the Society, which they had lately received: viz. "the annual present of books, together with a sum of 70*l.*" Having finished the Malabar impression of the four Evangelists and the Acts, they sent copies of the same as presents to the Society, to Archbishop Tenison, &c. They mention that such was the increase of their congregation, that they began to think of erecting a larger church, and again point out the great utility of establishing a college for missionaries in India.

Though neither Ziegenbalg nor his associates lived

to behold this great object of their wishes realized in the East, yet they had the satisfaction of learning, that the Royal Missionary College at Copenhagen was established early in the year 1715. Previous to this event, a letter was addressed to Mr. Boehm, from Copenhagen, earnestly desiring the correspondence of the Society for Promoting Christian Knowledge with the projected institution; and no sooner was it established, than a formal announcement was given to the Society by the officers of the College, together with an abstract of its rules, and a brief account of the measures which had hitherto been taken in Denmark for the conversion of the heathen. To these letters the Christian Knowledge Society returned their acknowledgments of hearty congratulation, and expressed their earnest prayers for its success and prosperity.

CHAPTER V.

Towards the close of the year 1714, Ziegenbalg found it necessary to return to Europe, to represent in person the various difficulties under which the Danish mission had been long struggling. He embarked in October, and reached the Cape, Jan. 1715. During this part of his voyage, he completed the translation of the Old Testament as far as Joshua, and during the remainder, besides his biblical labours, he composed a

grammar of the Malabar in Latin, which was printed at Halle, 1716. This grammar is still held in great repute among Oriental scholars, and his presentation copy is in the library of the Society.

Before he quitted India, he took an affectionate leave of Grundler, to whom he consigned the care of the mission during his absence; nor did he leave Tranquebar till he had composed all feelings of animosity with the Danish governor, who promised that he would protect the missionaries and their converts to the utmost of his power.

Having landed at Bergen, in Norway, Jan. 7, 1715, he went immediately to Stralsund, which the king of Denmark was then besieging, by whom he was most graciously received, and who conferred on him the title of "Inspector of the Missions." On his arrival at Copenhagen, he was greeted with every token of respect by all classes, and during his stay, succeeded in completing many arrangements for placing the missions on a better footing. He then went to Halle, where he married a lady to whom he had been long attached. There he printed his Tamul Grammar; and about Christmas reached London, and was received with the greatest respect by Archbishop Wake. Soon after his arrival, he had an audience of George I. and of the Prince and Princess of Wales, who promised him every aid and encouragement.

At a public meeting of the Society for Promoting Christian Knowledge, held Dec. 29, 1715, Ziegenbalg was presented to the Society by Archbishop Wake,

and was congratulated by an address, to which he gave the following reply:

"Reverend and Honoured Gentlemen,—All praise and glory to Almighty God, who, of his infinite mercy hath raised up, in divers parts, and daily stirs up among Christians, men who are not only solicitous in promoting the practice of true piety in the Christian world, but employ also much of their labour, study, diligence, and care, in planting and propagating Christianity in heathen countries, that the worshippers of idols may be invited, by the preaching of the Gospel, to adore the true God; and so, as the great Apostle of the Gentiles teacheth, be turned from darkness unto light! In the number of these persons, I rank you in a particular manner, most worthy patrons; for when it became known in Europe some time ago that the light of the Gospel began to shine out to the Indian heathen in the East, you, noble sirs, excited by the Divine Spirit, did, by your counsel and assistance, greatly further the propagation of it. You did not only invite us, most unworthy teachers of the Pagans, to a friendly correspondence with you by letters; you did not only testify to us, by several eminent instances, your singular good will and favour; not only vouchsafed to us many helps for the increase of our Church and schools; not only procured us many other contributors to this design in Great Britain; but also, of your own free will, you generously furnished us with a printing press, for publishing the Divine Oracles in the Malabaric tongue, for the benefit of that nation. Hence it is,

that you have not only his most serene Majesty, Frederick IV. King of Denmark, (the first and great promoter of this mission) very much your friend ; but also gained to yourselves the wishes, and prayers, and congratulations of all good men, by supplying the inhabitants of the coast of Coromandel, their children and latest posterity, with the happy means of being instructed from their infancy in the way to eternal life. Add to this, that the calumnies of our adversaries, with which they have plentifully loaded the endeavours used for the conversion of the heathen, (studying thereby to put a stop to the course of the Gospel) have not been able to alienate your minds from us, nor from the whole design of this mission. Wherefore, I give you most humble thanks, illustrious gentlemen, for the many benefits you have so readily and abundantly conferred on us, and on the members of our Church ; and since neither myself, nor my fellow-labourers, nor yet the Pagans, who have been partakers of these benefits, can render you in this world deserved acknowledgments, we implore Almighty God, the rewarder as well as author of every good work, to recompense your beneficence to us a hundred fold in the next : not doubting but those Pagans, preserved through your kind assistance to life eternal, will for ever thank you for it in that happy state.

"In the sure hope of the conversion of the Gentiles, I leave Europe to return to the Indies again, imploring the Divine Majesty, that He would be graciously pleased to conduct me safely thither, through all the

perils of the deep, and to direct and prosper my endeavours of guiding many souls to salvation. I promise myself, gentlemen, your prayers and assistance in this work, commending myself and fellow-labourers, to your wonted favour and protection. May Jesus Christ, the Saviour of the whole world, (the knowledge of whom you study to diffuse throughout the universe,) assist you always by his Spirit, strengthen your minds by his Divine power, unite you by the bond of mutual charity, render all your deliberations effectual, and by your painful labours and endeavours, bring many souls, both in the Christian and Pagan world, to eternal happiness, and at length crown you all with an everlasting reward in heaven!"

The same marks of attention were soon after paid to him by the Incorporated Society for the Propagation of the Gospel, by which he was presented with a large donation of paper and books, and so great was the respect paid to his character, that the Directors of the East India Company voted him a passage free of every expense, on his return to India.

Accordingly he embarked at Deal, March 4, 1716, and landed at Madras on the 10th of August. During his voyage he was engaged in the study of the English language, and in finishing his Malabar vocabulary. On his arrival, he was most kindly received by the English chaplain, Mr. Stevenson, who soon after addressed a long letter to the Society for Promoting Christian Knowledge, giving a detailed account of "the most effectual way of propagating the Gospel in

the East." "One of the greatest hindrances," he writes, "to this excellent design, is the want of a sufficient number of missionaries and catechists. Mr. Ziegenbalg and Mr. Grundler have not the power of working miracles, and yet it seems miracles are expected from them. What they have already done, shews them to be laborious and indefatigable. They have laid a good foundation by translating and printing many useful books in the Malabar language; but this, and the charge of their schools and their adult converts, must employ them so constantly, that they are occupied, as it were, within the bounds of Tranquebar," &c. How delightful it is to look back on these early communications respecting the means of diffusing Christianity in India; but how painful to consider, that they were not, in any tolerable degree, carried into effect, till the establishment of the Indian Episcopate, about a century later.

Whilst at Madras, Ziegenbalg concerted measures with Mr. Stevenson for the formation of gratuitous schools for the children of the natives in that city. This may be considered as the foundation and commencement of that mission which the Christian Knowledge Society afterwards established at Fort St. George. When Ziegenbalg left Madras, he passed through Pondicherry on his way to Tranquebar, and was received by the French governor there with the highest honours.

His old friend and faithful fellow-labourer, Grundler, welcomed him with the greatest affection—to whom

he brought letters from "the Christian Knowledge Society," assuring him of their continued countenance and support. The first measure on his return, was the formation of a small missionary seminary—the object which had been always nearest his heart, and of which he then wrote to Mr. Boehm, when he arrived at Hamburgh. "After all, our greatest hope is in the seminary or college of missionaries, designed to be erected in India, if ever Almighty God should enable us to bring about such an useful work in the Pagan world." With what joy and transport would Ziegenbalg have hailed the erection of that splended Missionary College at Calcutta, which arose within our times, under the auspices of Bishop Middleton!

During the year 1717, Ziegenbalg proceeded diligently with his translation of the Old Testament, which he completed as far as Numbers. But it is to be feared, that the closeness of his application now began seriously to affect his health, for he complained of frequent indisposition. He printed, at this time, also, a short Catechism in the Tamul, and several treatises in Portuguese.

It was during this year that the missionaries addressed a letter to George the First, on the duty and expediency of diffusing the Gospel amongst the British colonies in India, and giving an account of the progress which they had made in the objects of their own mission. To this letter, they received the following most gracious answer:

"George, by the grace of God, King of Great Britain, France, and Ireland, defender of the faith, &c. to the Reverend and learned Bartholomew Ziegenbalg, and John Ernest Grundler, missionaries at Tranquebar, in the East Indies.

"Reverend and Beloved,—Your letters, dated 20th of January in the present year, were most welcome to us; not only because the work undertaken by you of converting the heathen to the Christian faith, doth by the grace of God prosper, but also because that, in this our kingdom, such a laudable zeal for the promotion of the Gospel prevails.

"We pray you may be endued with health and strength of body, that you may long continue to fulfil your ministry with good success; of which, as we shall be rejoiced to hear, so you will always find us ready to succour you in whatever may tend to promote your work, and to excite your zeal. We assure you of the continuance of our royal favour.

"George R.

"Given at our Palace of Hampton Court, the 23d of August, A.D. 1717, in the 4th year of our reign."

Encouraged by this gracious reception, towards the close of the year 1718, they again addressed his British Majesty, and gave a still further account of their missionary labours. In this letter they mention the consecration of their new church, which had taken place in the October preceding, and which was dedicated to the Holy Trinity.

During this year, 1718, Ziegenbalg was engaged in frequent conferences, both with the Heathens and Mahometans, on religious subjects. These he managed, as may be seen from the specimen we have selected, not in the way of angry controversy, but of kind and friendly conversation, which gradually won upon the hearts and prejudices of his antagonists. He had now completed his translation as far as Ruth.

But the health and strength of this excellent man began visibly to decline about this period, so that it was thought advisable he should make an extensive tour along the coast, as he had generally found traveling conducive to the restoration of his health and spirits.

He set out accordingly, on January 8, 1719, and as was customary with him, he took every opportunity for entering into friendly conference with the natives on religious subjects. Upon his arrival at Cuddalore, he found himself so much worse, that he sent immediately for Grundler, who came to him on February 10th, and found him in almost a dying condition. The following day he received the sacrament, and lingered until the 23d of that month.

Having that morning risen at six, and finished his devotions, he became so much worse about nine, that his dissolution was evidently approaching. On Grundler enquiring, whether he longed, like the Apostle, to be with Christ, he replied, in a faint voice, "Even so do I, and may God grant that, through the merits of my Redeemer, I may be admitted into his heavenly

kingdom!" When the agonies of death came upon him, Grundler brought to his mind the words, "I have fought the good fight!" To which he replied—"how gladly would I undertake that good fight, to enjoy its unspeakable reward!" He then requested that a favourite Lutheran hymn might be sung, and soon after he fell asleep.

Thus lived, and thus died, Bartholomew Ziegenbalg, one of the most eminent and successful missionaries who have adorned the Christian Church since the days of the Apostles. It would be difficult, indeed, to mention any individual whose zeal was so singularly unalloyed with fanaticism, or who combined, in such a wonderful degree, the studies of the scholar with the activity of the missionary.

It must render this extraordinary man still more the object of our wonder and admiration, when we know, that he had been constantly suffering from hypochondriacal affections, which occasioned great depression of spirits, and that he closed his life at the early age of thirty-six—and thus compressed all his missionary labours within the short space of thirteen years! That such a man should have been cherished and aided by this country, is a high honour to our Church and nation, and more particularly to those societies with whom he maintained such a frequent and friendly correspondence.

Nor did Grundler, his faithful fellow-labourer, long survive. He died after a short illness, on the 18th of March, 1720. The bodies of Ziegenbalg and Grundler

lie buried on each side of the altar in the church at Tranquebar. Their monuments and their epitaphs are alike, and thus we may say of these two excellent men, as was said of Saul and Jonathan, "they were pleasant and lovely in their lives, and in their deaths they were not divided."

In spem
futuræ resurrectionis,
sub hoc tumulo quiescunt ossa beati
BARTHOLOMÆI ZIEGENBALGII,
S. Regiæ Majest. Daniæ et Norw. primi ad Tamulos olim
Missionarii, et Eccles. Evangel. ex iisdem collectæ præpositi,
Nati d. xxiiii. Jun. CIↃIↃCLXXXIII.
Denati d. xxiii. Febr. CIↃIↃCCXVIIII.

Spe futuræ resurrectionis,
hic placidè quiescunt exuviæ cineresque animæ beatissimæ
Viri multùm venerandi Clariss. Doctiss.
M. JOHAN. ERNESTI GRUNDLERI,
olim divini et regii ad Tamulos Missionarii vigilantissimi,
Ecclesiæque Christi ibidem collectæ Pastoris.
Nati d. vii. April. CIↃIↃCLXXVII.
Denati d. xviii. Martii, CIↃIↃCCXX.

PART II.

THE LIFE AND LABOURS OF BENJAMIN SCHULTZ, ETC.

CHAPTER I.

At the death of Ziegenbalg and Grundler, it appeared as if the hopes of the Danish Mission were entirely destroyed; but the same good Providence which had thus signally blessed their labours whilst alive, so ordered the time and circumstances of their decease, as to prevent any permanent evils to result from their loss.

Grundler, though heart-broken at the death of his companion, was still spared for a short time to uphold the mission, and it was during this interval that he was cheered by the arrival of Schultz, Dahl, and Keistenmacher, three new missionaries from Denmark. It was also at this critical period that he received the following kind and encouraging letter from Archbishop Wake, written by him as President of the Society for Promoting Christian Knowledge:

"As often as I behold your letters, Rev. Brethren,

addressed to that venerable Society of which you are such a distinguished honour and ornament, and when I contemplate the light of the Gospel, now first rising on the Indian nations, or, after the intermission of some ages, lately revived, I am constrained to magnify that singular goodness of God, in visiting regions so remote, and to account you, my brethren, highly honoured, whose ministry it hath pleased Him to employ in this pious work, to the glory of his name, and to the salvation of many millions of souls," &c. "May Almighty God graciously favour you and your labours in all things! May he send you fellow-labourers such as ye desire! May he open the hearts of those to whom you preach, that, hearing you, they may receive the word in faith. May he protect you and yours from all evils and dangers; and when you arrive at the end of your course, may the same God who hath called you to this work of the Gospel, grant you the reward of your labour, and an incorruptible crown of glory."

Such an illustrious token of the affection and sympathy of the English Church must greatly have tended to support the spirits of this excellent man under his accumulated sufferings. For so greatly had his health declined, that he was now obliged to sit in the pulpit whilst conducting the public worship; and had not the missionaries arrived at this critical season, it is probable that his exertions would have occasioned his still more speedy dissolution.

The death of Ziegenbalg took place, as we have

seen, on the 23rd of Feb. 1719, and on the 16th of September, these missionaries landed at Tranquebar. Grundler immediately devoted all his remaining time and strength to their instruction in the language and manners of the country, and so successful were they in this preliminary study, that on the 6th of January, 1720, Schultz was able to preach for the first time in the Portuguese tongue.

Though Grundler had not been able during the last year to pay so much attention as usual to the instruction of the catechumens, forty-two members had been added to the Church. He had also superintended the translation of several tracts into the Tamul dialect, and had continued Ziegenbalg's version of the Old Testament to the Book of Judges.

But his labours were now evidently drawing to their close; for his complaint returned with such violence on the 28th of February, that he was obliged to return with all haste to Tanquebar from Cuddalore, whither he had gone by sea in hopes of recruiting his exhausted strength. He lingered, as we have already mentioned, till the 18th of March, and then was buried by the side of his beloved Ziegenbalg. Three days before his death he was carried into the Church, and took an affectionate leave of its members, after which, he fixed his thoughts upon eternity. His funeral sermon was preached by Schultz, from Rev. xiv. 13. and was afterwards printed in German, Portuguese, and Tamul.

Upon the death of Grundler the principal care of

the mission devolved on Schultz, who was invited to undertake this charge by the entreaties of both his associates. Their knowledge of the Malabar was still, of course, very imperfect; but so diligently had Schultz applied to this study, that on the 13th of April, he was able to preach and administer the Sacrament in the native language; and before the close of the year, both Dahl and Keistenmacher were able to imitate his example. Their converts now increased with such rapidity, that their congregations amounted to above four hundred souls.

In spite of many evil reports which had been industriously circulated respecting the mission, the governors of Cuddalore and Madras had already avowed themselves its decided friends and protectors; and the new governor of Tanquebar offered to advance them such money as they required without any interest. But they were soon able to repay the loan, by the arrival of a vessel from England, on the 8th of October, bringing them not only cash, but considerable stores of books and paper.

During the year 1721, the missionaries had diligently applied themselves to the care of the native schools, both at Tranquebar and Cuddalore, and such was their progress in the Tamul language, that they were now able to preach extemporaneously, and to hold morning catechetical lectures for the natives. It was during this year, also, that the Rajah of Tanjore sent one of his privy-councillors to report to him concerning the state of the mission.

Since the death of Ziegenbalg, the missionaries had thought it prudent to confine themselves to the instruction of the inhabitants of Tranquebar; but in the following year, 1722, they ventured to extend their visits to the Pagans in the adjacent parts. And so greatly had the number of their scholars now increased, that they were obliged to build a larger school-room, which was covered in before the close of the year. Schultz had now attained such a knowledge of the Tamul, that he began to continue the version of the Old Testament, as it was left by Ziegenbalg. Accordingly, during the year 1723, he finished the books of Ruth, Samuel, and Kings, and then proceeded to the Psalms and Proverbs.

When the tidings of Ziegenbalg and Grundler's death arrived in England, Archbishop Wake, as president of the Society for Promoting Christian Knowledge, took immediate steps for procuring new missionaries to supply their loss. That prelate accordingly addressed a letter to Professor Francke, dated Lambeth, June 1, 1721, earnestly entreating him to procure some fit individuals for this important purpose. As this first letter had not the desired effect, he sent two other epistles, in 1722 and 1723, couched in still stronger language. At length, the archbishop and the Society had the pleasure of beholding their wishes gratified—for in the year following, three young students offered themselves as missionaries, viz. Bossius, Pressier, and Walther, who, having been episcopally

ordained at Copenhagen, arrived in England early in December.

At a meeting held December 22, 1724, they were presented to the Society, and were soon after chosen corresponding members. They were likewise presented at court, and addressed in the most friendly manner by the king, who made them a handsome present, and expressed his warmest wishes for the success of the missions. Having waited on the Archbishop of Canterbury and the Bishop of London, they took their leave, and after a prosperous voyage, reached Madras on the 18th of June, 1725.

They brought the following letter to Schultz from Archbishop Wake, which we have translated from the Latin original:

"At length it hath pleased God to answer our prayers, by sending three new labourers into his vineyard, who, we trust, will prove of great service to the cause in which you are engaged.

"It gave us the greatest pleasure to hear from you of the flourishing state of your mission. I rejoice that your labours are thus blessed by heaven. But since you are so far removed from our personal assistance, it were greatly to be wished, that you would train up some of your native converts, so that hereafter they might become your assistants in spreading the knowledge of the Gospel. May God continue to bless you with the aids of the Holy Spirit! May He extend the borders of the Church through your ministry, and

after you have long served the cause of Christianity below, may He crown you with eternal glory!—Such are the prayers and wishes of your brother and fellow-labourer in Christ, W. C.

"From Lambeth Palace, Jan. 1725."

After the arrival of the new missionaries, their visits amongst the Heathen became still more extended, and were blessed with considerable success. It was also during this year, 1725, that Schultz finished the Tamul translation of the Scriptures; and such was the general prosperity of their affairs at this time, that, in a letter addressed to the King of Denmark, he calls it "the most fortunate year of the Royal Mission."

At the beginning of the following year, 1727, died the celebrated Dr. Augustus Herman Francke, who had been the earliest patron and promoter of the Danish mission. He was alike distinguished for his learning and piety, and happy would it have been for the universities of Germany, if the generality of their professors in later times, had resembled the character of this illustrious Christian. But he was fortunate in leaving behind him a son who followed the steps of his father, and displayed, through a long life, an unabated love and attachment to the mission.

It was about this period the missionaries were again honoured by the following letter from the King of England:

"Reverend and beloved,—From your letters dated Tranquebar, the 12th of September, 1725, which

some time since came to hand, we received much pleasure; since by them we are informed, not only of your zealous exertions in the prosecution of the work committed to you, but also of the happy success which hath hitherto attended it, and which hath been graciously given by God.

" We return you thanks for these accounts; and it will be acceptable to us, if you continue to communicate whatever shall occur in the progress of your mission. In the meantime, we pray you may enjoy strength of body and mind for the long continuance of your labours in this good work, to the glory of God, and the promotion of Christianity among the Heathen, that its perpetuity may not fail in generations to come.

" George R.

" Given at our Palace at St. James's, the 23d of February, 1727, in the 30th year of our reign."

Nor was this a token of merely barren respect, for a public collection was made on their behalf at the German chapel, amounting to 100*l.*, and the Christian Knowledge Society voted a large quantity of paper for the completion of the Tamul translation.

From a printed statement circulated by the Society at this time, we make the following extracts: " The three Protestant Danish missionaries, who sailed from he Downs, Feb. 1724-5, arrived at Tranquebar on the 19th of June following, to the great joy of the other missionaries, who had long importuned their friends in Europe, to send more labourers to their assistance.

So great has been the progress made in the work of the mission since the last circular letter, that the schools under their care are increased from five to twenty-one, in which 575 children are taught. Four of these schools contain only Christian children, the other seventeen consist of Heathen and Mahometans, and four of these seventeen have each a Christian as well as a Heathen schoolmaster, who both receive their salary from the missionaries. The children in these eight schools, besides learning to read, write, and cast accounts, are instructed by the Christian schoolmasters in their catechism, and in the Scriptures, and are supplied with books and other necessaries. The other schools are taught by Heathen masters, and maintained at the charge of the parents; but the missionaries are allowed to inspect them, and direct their learning by heart certain moral sentences, which may prepare them for understanding and embracing Christianity. The missionaries, since the second edition of the New Testament, have printed the books of Moses, and the book of Psalms, in the Tamul, and are proceeding to print the other parts of the Old Testament. The Dutch East India Company, being informed of their care in publishing the Holy Scriptures amongst the heathen in the western parts of India, have, with a laudable zeal, given orders for printing the Bible at Batavia, in the Malay language, for the use of their territories on the western coast of India.

It was, during this year, the missionaries found the

first opening into the kingdom of Tanjore, where they were favourably received by Rajanaik, an officer in the service of the court. The grandfather of this young man had been made a convert to the Romish Church; but when Rajanaik was twenty-two years of age, he met with a copy of the Gospels and Acts, which soon convinced him of the errors and superstitions of the Romish Church. After a while he heard of the missionaries at Tranquebar, and obtained from them a more accurate knowledge of the Scriptures. He then quitted his military life, and became a catechist under the Danish missionaries.

Influenced by his example, the Romish catechist at Tanjore sent his son Sattianadan to Tranquebar, who, after some time, became their convert, and was baptized.

The Romish priests now did every thing in their power to persecute Rajanaik and Sattianadan; but, after many disputations, such was the effect of truth, that numbers came over to join the missionaries.

In 1728 a proposal was made to the Society for Promoting Christian Knowledge, by Mr. Schultz, to remove to Fort St. George, Madras, and there to commence a new mission for the conversion of the heathen. "The Society," to use its own expressions, "engaged for the support of that mission which thus far exceeded their ability, and which has since been considerably increased by the addition of two other missionaries, and from the subsequent enlargement and prosperity of the mission. The casual benefactions have, as yet,

amounted to little more than one half of these annual expenses, to meet which, they have drawn considerably from their funds and legacies," &c.—"However, the Society," it is added, "cheerfully rely on that good Providence which has hitherto prospered this and all their undertakings, to raise up such a Christian spirit in this rich and trading nation, as may abundantly supply whatever money may be required to carry on this charitable and glorious design."

This attempt to found a mission at Madras was attended with many difficulties. As the chief part of the converts had been previously Romanists, this circumstance greatly enraged the Popish priests against the project. On one occasion, Schultz was seized by the mob, and was in great danger of being carried to Goa, and taken before the Inquisition; but he was rescued through the timely interposition of the governor.

From this period, then, it should be remembered, that, besides assisting the Danish mission at Tranquebar, the Society for Promoting Christian Knowledge gradually established other missions of their own in several of the factories of Southern India; but as these were, in a great measure, supplied by Lutheran missionaries from Germany and Denmark, it has been thought convenient still to groupe them under the general name of "*The Danish Missions.*"

CHAPTER II.

During the year 1729, the missionaries were chiefly engaged in prosecuting their labours amongst the inhabitants of Tanjore, in which they found their native teachers, Rajanaik and Sattianadan, of the greatest service. They continued also to translate and print several devotional treatises in the Tamul, and commenced a general correspondence with various missionaries in different parts of India, concerning the best means of extending the Gospel in the East.

Their expenses, however, were necessarily much increased by this extension of their labours, and from a great fire which, about this time, took place at Copenhagen, they were cut off from their usual supplies from that country. But the remittances from England and Germany were so much greater during this year, that they fully compensated for the loss. One hundred and forty converts were now added to their congregations.

Three fresh missionaries, Wormius, Reistig, and Sartorius, arrived from Europe in the course of 1730-1; the last of whom was stationed at Madras, and placed under the more immediate direction of the Society for Promoting Christian Knowledge. It was on this occasion, Mr. Schultz received the following kind and patriarchal letter from the English primate, which has been translated from the Latin original:

"To the most excellent Benjamin Schultz, the highly esteemed Apostle and Evangelist of the heathen in India, William, by Divine Providence, Archbishop of Canterbury, wishes grace and peace in Jesus Christ our Lord:

"You will wonder, not without reason, that having received your letters so many months since, I should still complain of the want of time, and should even now find scarce any leisure for answering them. But you know well the manners of the aged, and how slowly they transact business, if not urged to it by the necessity of the case. The vessels are ready to sail—friends are urgent for me to write, and demand the letters to be sent without delay. Accept then, most excellent sir, this letter, not as I would wish it to be, but such as a few hurried moments will allow it, and such as an aged man can write, who is now entering his seventy-third year, worn out by infirmities, and scarcely able to hold his pen. Yet, even in this hurry, I cannot but congratulate you on the glad intelligence contained in your letters of the increasing conversions of the Indians at Madras, and of the general progress of your mission, which seems to require nothing more than that we should send you some able assistant from Europe. Your wishes are herewith accomplished. We now send you Sartorius, a man educated at Halle, that fruitful college of missionaries, who seems formed by nature for this object, and who has been long tried and approved in public affairs, whom may you receive as an affectionate fellow-

labourer, and treat according to your wonted benevolence. He comes recommended to us by Professor Francke, the worthy son of a worthy father, and in his name, we commend him to you, and intreat you to receive him kindly. Such is his piety and humility, that he will rejoice to be advised and directed by your experience. May God grant you both long to live, and to enjoy sound health in body and soul! May he uphold you in your work, and defend you against every adversary, and grant you the utmost success in the conversion of the heathen, that thus his knowledge may be extended to the end of the earth, and that thus the prophecy may be accomplished concerning his Son, 'when the heathen shall become his inheritance, and the utmost parts of the world his possession.' May the Almighty Father fulfil this prophecy in our days, to whom, with the Son and the Holy Spirit, be all praise and glory, for ever and ever. Amen. Farewell, most excellent Sir, and assist with your prayers, the advocate and admirer of your piety and labours in the Lord. W. C."

Soon afterwards the missionaries, both at Madras and Tranquebar, acknowledged with gratitude, the annual presents received from England; and so rapidly were their numbers increasing, that they earnestly request the Society to furnish them with some larger place for public worship.

It is pleasing to observe, that the Danish missionaries at Tranquebar, so far from feeling any jealousy at the departure of Mr. Schultz, kept up the most

friendly intercourse with their brethren at Madras, and frequently exchanged visits for the purpose of mutual conference. The Society had lately requested them to make enquiries respecting the ancient Syrian Churches, which were supposed to have been planted by St. Thomas; but so great was the difficulty of communicating with the interior, that they could scarce learn any thing of importance concerning them.

On the 16th of April, 1732, two other missionaries, sent out by the Society, arrived at Madras, where their assistance was much wanted from the rapid increase of the mission. Mr. Schultz had been for some years employed on a translation of the Scriptures into the Gentoo or Hindostanee; but this version, though finished during the present year, was not printed till sometime after his return to Europe. It was edited at Halle by Professor Callenburg, 1745—1758.

The Tranquebar mission was now generally known throughout India, and many of the German soldiers, who were Lutherans, had carried tidings of it even as far as Ceylon and Cochin. Its immediate influence extended nearly throughout the whole kingdom of Tanjore, and their congregations now amounted to 1478 baptized converts,—"So mightily grew the word of God, and prevailed."

To supply these increased demands, the Society sent out, in the year 1734, a printer, bookbinder, and letter-founder, together with money to the value of *765l. 3s. 9d.* But as there were books and other valuable articles consigned from Germany, it was

thought prudent to insure them to the amount of £1000. At that time, this was a very large sum to raise for missionary purposes, and it clearly evinces the great interest which was now felt for the success of their labours.

In the year following, the Society came to a determination to accede to the wishes of the missionaries at Madras, by giving orders for the erection of a small church, and for the enlargement of the mission-house. Their schools were also rapidly increasing, and they had lately admitted above fifty heathen proselytes. The whole number of converts, during the twenty-eight years from the commencement of the mission, was about 2500, of whom 1707 were still living.

To meet the expenses of the church, the remittances of the Society were now considerably greater than in any former year, amounting to about £1500. And it is due to the Directors of the East India Company to repeat, that they granted all the stores for the mission, as they had for the last twenty-four years, to go freight free, by which many hundred pounds had been saved in the expenses. The whole amount this year was about £1500 and was insured accordingly.

In the letters of the ensuing season, the English missionaries at Madras state the whole number of their baptized proselytes to be about 340, and they give the following account of their religious instructions,—"that on Sunday they preach twice, once in the Malabar, and once in the Portuguese; that on Wednesday they hold a Portuguese lecture, and on Friday address the

Malabar converts. Their worship generally commenced with a Psalm, sang in the European manner; a chapter is then read by one of the catechists, which is expounded by Mr. Schultz,—after which a prayer is offered up by him, and they generally conclude with a short hymn. The number of children gratuitously kept in their school now amounted to fifty.

But their labours were not confined to the town of Madras, nor to the European inhabitants; twice in every week, they more expressly open their church for the heathen, and omit no opportunity of visiting them in the neighbouring country, not only within, but beyond the territories of the Company. The most satisfactory letters were also received from the Danish missionaries at Tranquebar, from which it appeared that they had recently added 400 converts to their congregation.

Christianity was now fast spreading in the kingdom of Tanjore, by means of native schools and the labours of native converts. Amongst these, Pastor Aaron was particularly active. But they were suffering severely from the dearness of provisions, and from frequent civil commotions, occasioned by the tyranny and oppression of the native princes. The whole amount of stores sent out this year was insured to the extent of £1400.

During this period, the missionaries had frequent conflicts with the Romish Priests, who did every thing in their power to oppose their progress. The native catechist Rajanaik suffered much from their violence,

but continued firm in his adherence to the Protestant faith, and was very successful in converting his fellow-countrymen.

Nor were the Danish missionaries less active in their literary labours. They employed their leisure hours in publishing and translating several books of devotion into the native dialects, and in carrying on their Portuguese version of the Scriptures. Besides which, they were engaged in drawing up a short Ecclesiastical History, so that their more instructed converts might obtain a summary account of the Christian Church since the days of the Apostles.

It was towards the close of this year that the Society also received tidings of the earnest wishes for the establishment of a new mission in Bengal. No sooner was this intelligence received, than they signified, that it not only had their hearty consent, but that they would willingly undertake the support of the missionary, as soon as a proper person could be found.

Desirous of enlarging still further the sphere of their labours, the Society for Promoting Christian Knowledge, had, some time since, requested Mr. Schultz to remove to Cuddalore, and to establish there a new mission near Fort St. David. He informed the Society (1736) that ill health had hitherto prevented him from executing these orders; but, that as soon as he was able, he would attempt it. The number of converts were still rapidly increasing — they now amounted to 2220.

In their diary for this year, an account was given

of several conferences with Pagans and Mahometans, not unlike those of which we have given a specimen in the life of Ziegenbalg. They likewise dwell with pleasure on the progress of Christianity in Tanjore, under the superintendence of the native teachers, Aaron and Rajanaik. They had lately printed and disseminated books and tracts in the German and Malabar, amongst which was a brief history of the Church, from the Creation to the present time; to which were added, chronological references to foreign history, particularly to that of India, for the more learned in the Church of Malabar, and designed to enable them to judge of what foundation there is for the boasts of Romish antiquity. The grant of the Society again amounted to £1500, and was insured accordingly.

In the year 1737, Messrs. Obrech, Kolhoff, and Wiedebrosh, three German missionaries, passed through England on their way to India, and were presented to the Society for Promoting Christian Knowledge, at their meeting, Feb. 1st. Mr. Obrech, having addressed the Society in a Latin oration, commending himself and his fellow-labourers to their prayers and assistance, and having acknowledged the honour of being chosen amongst their corresponding associates; the following reply was made in Latin, by Mr. Bedford, in the name and on behalf of the Society:

"We give you joy that you will have an opportunity of proceeding so soon to India, and we most earnestly pray for your success. Be assured, that this Society

will do every thing in its power to promote the honour of God by the propagation of the Gospel, and that we shall consider it our duty to give you every assistance and accommodation. We conjure and entreat, that peace and good-will may ever subsist between you and your fellow-labourers. Adieu! and may God be propitious to your and to our endeavours!"

Sartorius, one of the Danish missionaries at Tranquebar, had been for some time engaged in continuing the Tamul Lexicon which Ziegenbalg had begun; and, during this year, he brought it to a conclusion. It has proved of the greatest use to the missionaries in their learning that difficult language, and will remain a lasting monument of his piety and learning. The death of this excellent man took place soon afterwards; and so great was his skill in the native dialect, that even the best informed of the natives allowed that he conversed like a Brahmin.

From the report of the year 1739, we learn that the students in the Malabar school were now making such rapid progress, that they were able to assist Mr. Schultz in his collation of the Hindostanee version with the Hebrew text. But there occurs one passage in his letters; which it is at once painful and necessary to insert: "The heathen," says this intelligent missionary, "who have examined into the evidences of our religion, with one accord acknowledge the doctrines contained in it to be Divine, but despair of living up to its precepts, and conclude that it is impossible to do so from the wicked lives of many Christians. Indeed,

this forms one of the chief difficulties attending the conversion of the heathen."

Scarce had the new missionaries arrived in India, before Mr. Pressier, one of the most active of the Danish ministers, was called to receive his reward. He died, after twelve years' labour in this mission.

It was, during this year, that the Church at Tranquebar received its greatest increase of new members—the whole congregation now amounting to 2892. But this enlargement of the mission was necessarily attended with a corresponding increase of the annual expenditure, and accordingly money and goods were sent over by the Society to the value of £1400.

In the Annual Report of 1740, we have the same encouraging accounts of the mission at Madras; but the missionaries lament, in strong terms, the want of accommodation at public worship, the new church being quite unequal to their wants. At Cuddalore, the new mission, under the care of Mr. Giesler, was also in a state of rising prosperity, and the mission-house, which had been some time building, was now finished.

From this time, Mr. Schultz directed his attention towards preparing some of the native youth for the future service of the mission, as catechists and schoolmasters. He had already established a Malabar school, under a Christian schoolmaster, by which he cultivated a more immediate acquaintance with their parents. The mission library was also much increased by presents from Professor Francke and the Society for Promoting Christian Knowledge; and the edition of the Old

Testament in Portuguese was in a state of considerable forwardness.

Nor was the progress of the mission at Tranquebar, during this period, (1741-2), less satisfactory. Besides their regular worship on the Sunday, on two days of the week, catechetical lectures were established for their converts, and two native teachers were generally employed in visiting the adjacent villages, and giving instruction in the elementary doctrines of Christianity.

The Christian converts in Tanjore were also rapidly increasing under the care of the native pastor Aaron, who reported monthly to the ministers at Tranquebar concerning the temporal and spiritual condition of these congregations; and it was customary at the three great festivals of the Church, to bring a part of their converts to Tranquebar to partake of the more solemn ordinances.

The endeavours of Mr. Schultz succeeded so well with the native students, that, in 1742, he mentions several, who had been exclusively educated in the school, who were even able themselves to perform the duty of schoolmasters and catechists. Three of these were stationed at Madras, and one had been sent to assist the missionaries at Tranquebar. By this success, he had been encouraged to make trial of a similar school for the Portuguese at Sadras and Pulicat, and had met with a native convert who proved of great assistance to him in these undertakings. At Tranquebar their numbers now amounted to 3766.

In the mean time, the new mission at Cuddalore was justifying the most ardent hopes of its founders.

Mr. Giesler was already able to preach to the natives in their own language, and held frequent conferences with the neighbouring heathen, so that a considerable impression began to be made in the adjacent country.

But by the gradual enlargement of their East Indian missions, the annual expenditure attending them had so much increased, that the Society now felt the greatest difficulty in supplying their wants. So great was this difficulty felt by those who had the management of its funds, that, at a meeting held the 15th of February, 1743, the important question was actually put by the chairman, "Whether it be proper for the Society to continue the East India mission?" But with a spirit worthy of the cause, and of their own past exertions, it was agreed unanimously, "that the East Indian mission should be continued."

It was necessary, however, under these circumstances, to make every possible retrenchment in their expenses, and to call upon the members to come forward on its behalf. Accordingly, the following note is subjoined to the account for 1743:—"All who wish well to this pious and glorious design of promoting Christian and Protestant knowledge in this part of the world, will be pleased to observe, that it stands in the utmost need of their charitable assistance." The remittances of the Society sent this year to their missionaries were to the amount of £530 [1].

1 No sooner had the tidings of these difficulties reached India, than the missionaries themselves, determined to practise the strictest economy;—

After Mr. Schultz had laboured more than twenty years in the mission, his ill health and infirmities obliged him to think of returning to Europe. It was resolved, therefore, that Mr. Fabricius should go to Madras in his stead, to superintend the mission; but Mr. Schultz remained with him some time there, previous to his departure, to give him the necessary instructions. With a truly Christian generosity, he made a present of his own house for the service of the mission.

To supply the place of Mr. Schultz, the Society earnestly entreated Professor Francke to send them two missionaries, and agreed to allow each a salary of £50 per annum.—Francke, who well knew the present exhausted state of their funds, had before frequently contributed in an abundant manner from his private fortune; but this year he sent them £250 as a donation from himself and his friends.

The missions during this period, (1743-4), continued to spread in every direction, numerous schools being established in the neighbouring country; and though opposed with great violence by the Papists and Mahometans, the regular number of their communicants was now upwards of 1100. At Madras, the missionaries still complained, they were in want of

nay, Mr. Fabricius, one of the number, resolved to give up nearly one third of his salary, and to live, after the custom of the natives, on the coarsest diet. It is scarcely necessary to add, that such an instance of self-denial called forth the general admiration of the subscribers to the Society, and made them still more zealous in the cause of the mission.

a larger church capable of containing at least 500 persons [1].

In the following year, Professor Francke succeeded in procuring two new missionaries for the Society, Messrs. Breithaupt and Klein, and agreed to defray the expense of their voyage at his own charge. He sent also this year (1745) no less a sum than £300, towards the support of the two English missionaries at Madras and Cuddalore.

The missionaries at Tranquebar had now printed the Old Testament in Portuguese as far as the Proverbs; but in the year 1745, they suffered a great loss by the death of their missionary Obrech, and that of the native Pastor Aaron. The former is mentioned as so zealous and diligent in the discharge of his duties, that he pursued them frequently at the risk of his life. The other left behind him such an amiable and excellent character, that even the heathen who knew him, lamented his loss. During the eleven years he had acted as teacher and catechist, he had been the means of converting several thousand of his fellow-countrymen amongst the inhabitants of Tanjore.

In the account of this year, the missionaries relate

[1] Nor was the influence of these missions confined to the shores of southern India. By their correspondence with the Dutch, they were very instrumental in spreading the knowledge of Christianity in that important settlement. As an evidence of this, the New Testament was printed during this year (1743) at Colombo, under the auspices of the Dutch Governor. It was in the Tamul language as spoken at Jaffnapatam, which differs considerably from that spoken on the coast of Coromandel.

with great satisfaction, the discontinuance of the slave trade with the coast of Coromandel, an effect no doubt produced by the general progress of Christianity amongst the natives. So prevalent, indeed, had Christianity become over this part of India, that the converted natives were now permitted to choose a warden, or head-man, to preside over their civil affairs according to the custom of the country. They had also lately distributed several of the Arabic Testaments which had been printed by the Society; but, with a candour which we fear has not always been imitated, they add, "We find the Mahometans the most obstinate of any people in our conferences and preaching, so that, from the beginning of the mission, we have not made one convert amongst them."

In the year 1746, Madras was taken by the French, which event, for a time, necessarily interrupted the progress of that mission. They were ordered by the French commander to quit the factory; and their missionary-house, store-room, &c. were destroyed. They retired to Paliacotta, a Dutch settlement, where they were very hospitably received by the governor. But Mr. Fabricius did every thing in his power to relieve the distress of the converts who had followed him, and kept up private communications with them at Madras. He availed himself also of this opportunity for preaching the Gospel in the neighbourhood of Paliacotta.

At the peace in 1748, Madras was restored to the English, and Mr. Fabricius lost no time in returning thither, and re-assembling the members of the Church.

Notwithstanding the difficulties they had experienced, fifty-two converts were added during this year. At Cuddalore, every thing was going on very favourably, but they had lately lost Mr. Hind, the governor, who had been a great friend to the mission. At Tranquebar, they had admitted more than 200 converts during the same period, and the missionaries were busily employed in printing the Holy Scriptures both in Portuguese and Tamul.

The accounts of the following year again record the liberal benefactions of Professor Francke; but their most important intelligence relates to the kindness and good-offices of Admiral Boscawen, at Madras, who had promised the missionaries possession of the new church, near that town, which had been built by the Papists, whilst the French were in possession of the factory. It was a fine and spacious building, and exactly suited to the wants of the mission.

Such were the kind and benevolent intentions of the admiral; but, from circumstances which it would be now difficult to explain, these intentions were not carried into effect by the local authorities. It is probable, that the interest of the Romish priests was made use of on this occasion, and that the unsettled state of political affairs deterred the civil government from carrying them into immediate effect. Certain it is, that they delayed its execution till an express order was received from the Company at home; and that, in the mean time, the mission at Madras was exposed to the greatest inconveniences from the want of a suitable place of worship.

In this emergency, they hired two small houses in the northern suburbs of the town, for the use of the mission, and ran up some slight dwellings for their temporary accommodation. By the expulsion of the French, however, the power of the Romish priests was much diminished; and an ordinance was issued by the government, "that, henceforth no one should cause his slaves (the Hindoos) to be made proselytes to the Popish faith, under the penalty of losing them."

At Cuddalore, the kind offices of Admiral Boscawen were attended with more immediate success. The Popish church there was at once placed in the hands of the mission, and the following letter was addressed by the governor to the missionary.

"To the Rev. John Kiernander, British missionary of the Honourable Society for Promoting Christian Knowledge.

"Sir,—The Romish Church at Cuddalore being vacant, in consequence of our orders to the priest to depart the Company's limits, we have thought proper to appoint the said place of public worship, hereafter to be called and known by the name of *Christ Church*, for the use of the British missionaries belonging to the Society for Promoting Christian Knowledge, till the Honourable Company's pleasure shall be known therein, desiring you will assemble your congregations in the said church, &c.

"CHAS. BOURCHIER, Sec.

"Dated, 25th Nov. 1749."

The effects of the war which had so long raged over India, were long and severely felt by the missionaries, both in the loss of their property, and in the excessive dearness of provisions. Under these circumstances, the Society earnestly implored its members, and the public, to emulate the liberality of the foreign Protestants, who had collected the sum of 400*l.* towards meeting these exigencies. This call was not made in vain, for, in addition to the usual benefactions, upwards of 100*l.* was soon collected for this express object.

In spite, however, of all these obstacles, the progress of these missions was steady and uniform, and such as, on the whole, fully justified the expectations and exertions of their friends in England. And short and imperfect as is the retrospect taken in these sketches, it must fully acquit the Christian Knowledge Society, and the Church of England, from those charges of lukewarmness and want of zeal, during the earlier part of the last century, which have been sometimes rashly brought against them; since it is such an evidence of their constancy and attachment to the Gospel as cannot be resisted or controverted.

From a careful inspection of the records of the Society for Promoting Christian Knowledge, it appears, that the sum of about 10,000*l.* had been transmitted to the missionaries in India up to this period. Of this, a considerable portion had been sent from Germany, chiefly through the means of Professor Francke. It is curious to observe, that it was always

laid out in the purchase of foreign silver, and estimated at so much per ounce. And so attentive were they to the personal comforts of the missionaries, that the present of "a Cheshire cheese, covered with lead, a cask of porter," &c., and other little gifts, never failed to accompany their salaries.

PART III.

THE LIFE AND LABOURS OF CHRISTIAN FREDERICK SCHWARTZ.

CHAPTER I.

C. F. Schwartz, the most celebrated missionary amongst the heathen of modern times, was born at Sonnenburg, in the Newmark of Brandenburg, on the 26th of October, 1726. He lost his mother at an early period of his childhood, and on her death-bed she obtained a promise from her husband, that, if her son should evince an inclination for the ministry, he should be permitted to pursue the study of theology.

When young Schwartz was eight years of age, he was sent to the public school of Sonnenburg. His tutor, whose name was Helm, attended conscientiously to the religious instruction of his pupils, and frequently exhorted them, by no means, to neglect the duty of private prayer. In a short memoir, written by himself, Schwartz mentions, that, even at this early period of his youth, he often retired to pour out his heart to God, and that when he had done any thing wrong, he

could not rest satisfied till he had sought for the Divine forgiveness.

As he grew up, the same religious impressions still followed him; but the master who succeeded Helm, not being equally attentive to the devotional duties of the boys, Schwartz, for a time, neglected the good advice he had received. Twice in his youth he was dangerously ill, and then he resolved to repent and amend his errors; but these vows, like many which are made in distress, he acknowledges, were forgotten, with returning health.

After a while, he was removed to a higher school at Custrin, where he met with many kind friends; but, from associating, incautiously, with careless and irreligious companions, he became still more forgetful of his duties towards God. The early monitions of his first teacher, however, had been never entirely forgotten, and they were here revived by the excellent discourses which he heard from the pulpit, and by some devotional works of the elder Francke, which gave him the desire to finish his education at Halle.

Thither accordingly he went, when he was about twenty years of age, with the intention of attending the Latin school of the Orphan-house. But his fellow-countryman, Schultz, with whose name we are already so familiar, who had so long been a missionary in the East, and had now retired to pass the evening of his days at Halle, strongly advised him, notwithstanding his age, to enter at the academy, that he might enjoy the instructions of its eminent professors. Amongst

these, the names of Baumgarten, Michaelis, Knapp, and Freylinghausen, still maintained the reputation of that university in all its splendour.

But, whilst he attended the lectures of these eminent professors, he continued to board and lodge at the Orphan-house; a circumstance which, probably, contributed in no small degree, to the formation of his regular and religious habits. So exemplary was his conduct, and so great the proficiency of his learning, that he was soon appointed to the care of one of the junior classes, and was requested to conduct the family prayers at the Orphan-house.

At this time they were making preparations at Halle to reprint the Tamul version of the Scriptures, which, as we have seen*, had been made by Schultz, during his mission at Tranquebar. Schwartz and another student were selected to learn the Tamul, to assist in carrying it through the press. From some causes which cannot now be ascertained, the reprinting of this version was relinquished; but the pains taken by Schwartz, during a year and a half, to learn the Tamul language, were probably among the chief causes for directing his attention towards the Danish mission.

And here we cannot but acknowledge and admire that Divine Providence, which thus directed the steps and studies of Schwartz to a spot where he was brought into such an intimate acquaintance with pro-

* Part II.

fessor Francke, the great patron of the mission, (he had sent to the Society for Promoting Christian Knowledge, during the present year, 500*l.* for its support), and with Benjamin Schultz, its long-tried missionary and faithful superintendant. To such men, his knowledge of the Tamul, and, still more, his pious and devout character, would immediately point him out as the most fit and proper person to meet the wishes and entreaties of their English friends. Accordingly, no sooner was the offer made to Schwartz, than he obeyed the call, though a very advantageous situation in the ministry was offered to him in the neighbourhood of Halle. Having then obtained his father's consent, and fulfilled his mother's last prayers, on the 8th of August, 1749, he departed for Copenhagen, in company with two other missionary candidates, Messrs. Poltzenhagen and Huffeman. After their ordination, they returned to Halle, and thence took their voyage to England. The following minute in the Society's records will sufficiently explain why the usual ceremony of an official presentation at the Board did not take place:—"January 9, 1750. Mr. Archdeacon Denne informed the Society, that the three new missionaries, designed for Tranquebar, Messrs. Schwartz, Poltzenhagen, and Huffeman, had taken their passage on board the *Lynn*, Captain Egerton; and that the ship, having already fallen down the river, they were hindered from waiting on the Society in person, which they hoped would be excused."

After a short and pleasant voyage, they arrived

safely at Cuddalore, July 16, and reached Tranquebar on the 30th: but they had a very providential escape, as their ship was lost in the river almost as soon as they had landed. On the 5th of November, Mr. Schwartz delivered his first sermon in Tamul, from Matthew xi. 28, 29.

Having thus brought this eminent missionary to India, and related the leading circumstances of his early life, we must now proceed with the narrative of the mission; premising, that we shall hear little of Mr. Schwartz for some years, as he did not enter into the service of the Society for Promoting Christian Knowledge till the year 1766.

At the conclusion of the former Part, it was stated that the missionaries at Madras were in daily expectation of being put into possession of the new popish church at Vepery. But the kind intentions of Admiral Boscawen were, from some causes, for the present frustrated, so that the missionaries still continued to labour under the greatest inconvenience.

To compensate, in some measure, however, for this temporary disappointment, an order was obtained by the same officer from the governor and council of Fort St. David, to put the missionaries at Cuddalore into immediate possession of the popish church at that place. This was accordingly done, on the condition that "it should be called and known by the name of Christ Church, and given to the use of the British missionaries belonging to the Society for Promoting Christian Knowledge." Mr. Kiernander, the Society's

missionary, having taken possession of the church, gave orders to put it into a state of decent repair. Mr. Kiernander also informed the Society, that, finding himself quite unequal to the sole care of the church at Cuddalore, he had arranged with Mr. Huffeman, with the approbation and consent of the Danish missionaries, to come to his assistance; and accordingly Mr. Huffeman was received on the list of the Society's missionaries. At Tranquebar they were engaged at this time in printing a second edition of the Tamul New Testament.

In the Society's Report for the year 1750, after mentioning the arrival of the three new missionaries in India, it is stated, "that they are fully aware they shall thus bring on themselves an expense to which their India fund at present is by no means adequate." But they add, "that frequent and happy experience has taught them the wisdom and duty of depending on God's blessing, and on their liberality who have this Christian and benevolent design at heart." Relying, therefore, on that gracious Providence which had hitherto so wonderfully prospered their undertakings, and considering the good prospect which is now opening to the Protestant missions in the East, they determined, in concurrence with the College at Copenhagen and with Professor Francke, to assist and support them to the utmost. The remittances this year (including 500*l.* from Francke) amounted to 1000*l.*

From the next Report (1751) we learn, that the

evils which the war had brought on the Madras mission were felt in all their violence. The missionaries complain that they are obliged to perform divine worship and keep their schools in small detached houses. Yet they were pursuing, amidst all these difficulties, the objects of the mission, not merely by taking care of their converts at Madras, but by frequently preaching in the neighbouring country. Mr. Fabricius had lately paid a visit to his friends at Pulicat, where he had been very kindly received.

At Cuddalore affairs went on very prosperously, and since they had taken possession of their new church, one hundred and twenty-six members had been added to their congregation. The accounts from Tranquebar were also highly satisfactory; and they had lately received a handsome legacy from a Dutch merchant.

At length, the joyful intelligence arrived from Madras, by letters received towards the close of 1753, that the East India Company had sent their express orders to carry into effect a decree made three years before by the governor of Fort St. David, that the missionaries should be put into possession of the church at Vepery. In addition to this, the Company had sent a donation of 500 pagodas, and they had received several handsome presents from private individuals. The new governor of Fort St. George had also promised to protect the mission by every means in his power. This intelligence was deemed so important, that it formed a distinct Supplement to the Society's Annual Report.

The war having again broken out, the communications with England were so interrupted, that the accounts of 1754—1756 are grouped together, without any chronological arrangement. From these we may gather, however, that the missionaries at Madras were diligently and successfully engaged in their duties, and that Mr. Fabricius had paid a visit to Tranquebar, where he had not been for twelve years, and that he had seen, for the first time, Messrs. Alein, Schwartz, and Poltzenhagen. Fabricius, who was an incomparable Tamul scholar, was engaged in making a new Tamul version of their Testament. Whilst that of Ziegenbalg is equally faithful, it is understood that this is far more elegant and classical. It was not printed, however, till 1777.

At Tranquebar, they had added to their number more than five hundred converts; and the tidings of the Gospel were making rapid progress throughout the territory of Tanjore.

But the distress of the East Indian mission at this period was great indeed, arising, not only from the usual calamities of war, but from the violence and persecution of the Papists, who were incited to these acts by the success of the French arms in the East. To this was to be added, the loss of the *Doddington*, an East Indiaman, which was carrying out to them very large supplies, but which were fortunately insured to the amount of 1260*l*.—"The Society wish," they add, "that enough could be sent to the missionaries and their poor converts, both to discharge the debts they

have contracted, and to replenish their exhausted funds; and, therefore, they have gone this year (1757) beyond the power of their revenues and benefactions, from their trust in Providence to supply whatever they lack towards supporting their charitable design."

The calamities of war still continuing to injure and harass their missions, and greatly to increase their annual expenses, the Society again earnestly called upon its friends and members, in the Report for 1758, to come forward and assist them in this emergency. "This is the time for all good Protestants, of whatever denomination and country, not only to compassionate, but to succour their brethren, who are in want and affliction," &c. Meanwhile the accounts of the zeal and constancy of their missionaries were highly encouraging. At Madras, one of their native catechists had been seized by the Papists, and delivered up to the governor of Pondicherry, and had with great difficulty made his escape. At Cuddalore, they had held many conferences with the neighbouring heathens, which seemed to be attended with much success, and at Tranquebar, they had completed the printing of the Old Testament in Portuguese, and were executing an edition of the New Testament in the Tamul. The whole remittances this year (including the amount of the insurance on the *Doddington*) were 2118*l.* 12*s.* 10½*d.* —a sum which shews that the earnest calls of the Society on its members had not been fruitless.

A similar narrative of their trials is to be found in the accounts of the year 1759. The French having laid

siege to Madras, under General Lally, it became necessary to apply for his permission to quit that town; having obtained which, the missionaries, with the women and children of the congregation, took refuge at the Dutch settlement of Pulicat. Here, as formerly, they were very kindly received. But the French being obliged to raise the siege of Madras, the mission church, &c. was preserved, and Mr. Fabricius returned to Vepery.

At Cuddalore, the town was obliged to surrender to the French commander, who honourably told them, "that they, as preachers of peace and concord, had nothing to fear from his army; but that he would give strict commands to spare their houses and hurt none of them." They deemed it prudent, however, to quit the place, and return to Tranquebar. After some time, Mr. Kiernander, the Society's missionary, seeing no probability of being able to return to Cuddalore, thought it his duty to go to some English settlement, where there was no missionary, and to render himself useful to its inhabitants. Accordingly, he went to Calcutta, where he was very hospitably received by Governor Clive, and soon collected a considerable congregation, and established a school for the children of the English, Portuguese, Armenians, and natives. He concludes his letter with a pleasing account, "that an old Portuguese Catholic, who understands English, had come to him and renounced his errors, and that a young Brahmin had joined him, who was able to read his Bible." Such was the accidental, we should rather

say, *the providential* origin of the Society's missions at Calcutta, and thus it is that the progress of Christianity is often advanced by events, which would seem, at first, to be adverse to its prosperity.

During this period, it was particularly fortunate that the mission at Tranquebar, from the neutrality of the Danish government, suffered none of the evils of war. They availed themselves, however, of the frequent opportunities which occurred of addressing the German soldiery stationed in their neighbourhood. "In Jan. 1759, Messrs. Wiedbrock and Huffeman went to Negapatam, at the request of the German soldiers, and preached and administered to them the holy sacrament. The church there built by the charity of the Dutch, was opened for divine service in the Tamul, and set apart for the use of the Protestant mission. In April following, Messrs. Schwartz and Zeglin made an excursion into the kingdom of Tanjore, and staid there some time, for the purpose of attending the German soldiery.

It was not till the beginning of the year 1760, that the mission at Madras was rescued from the dangers of war; when, by the decisive victory of Coote, the French were driven from that part of India. The missionaries then prepared to renew their labours, which had been so long and sadly interrupted. But Cuddalore was still under the military sway of the French, and the missionaries had not ventured to return thither.

At Calcutta, (for we must now consider this as

another mission of the Society for Promoting Christian Knowledge) Mr. Kiernander's school amounted to 135 children, and whether born of Heathen, Mahometan, Roman Catholic, or Protestant parents, they were alike catechised and instructed in the Christian religion. He had commenced his public duties, and baptized fifteen adults. The accounts from Tranquebar were much as usual.

It is stated in the Report for the year 1761, that the whole number received into the Madras mission, since its first establishment, amounted to 1470. The missionaries there acknowledge the great assistance which they derived from the native catechists; but inform the Society, that from the dearness of provisions, arising from the war, their expenses were necessarily greater than in any former year.

At Cuddalore, Mr. Huffeman had now returned to superintend the mission, and published a thanksgiving sermon on his return, which had met with very general acceptance. Towards the end of the year, they were visited with a tremendous storm, which had not, however, injured the buildings of the missions. From their registers it appears, that 733 members had been admitted since the foundation of the mission in 1737.

At Calcutta, their schools, under the superintendance of Mr. Kiernander, were rapidly increasing, and contained 231 children; he had baptized ten children, and four adults, and had this year sixty-one communicants. The Company's chaplains at Calcutta, Messrs. Butler and Cape, had been very friendly to Mr. Kiernander

in procuring subscriptions, and assisting him in his official duties. The former addressed a letter to the Society, giving a high character of Mr. Kiernander's learning, recommending his labours to the Society's patronage. The remittances this year for the East India missions amounted to 712*l.*; and the whole of the sums which passed through the hands of the Society for Promoting Christian Knowledge since 1750, could not be less than 6000*l.*

CHAPTER II.

Great as were the sums collected for the Indian missions by the Society in the year 1760, they were found inadequate to meet the large expenses which dearth and scarcity, and the evils of war, had brought upon their settlements. At Madras, in particular, they would have suffered severely, had it not been for a handsome legacy providentially left them by Captain Eckman. From the beginning of that mission to the present time, there had been incorporated into the Christian Church—natives, 1388; Portuguese, 175; in all, 1563.

The governor had recently still farther evinced his regard for the missionaries by presenting them with a printing press, taken from the French at Pondicherry, which had been set up in the mission gardens; and

Mr. Fabricius expresses his hopes that it will be found of great service for the propagation of Christianity in those parts. He had lately held several public conferences with the Brahmins, and was heard with much satisfaction. The Society agreed to allow Mr. Kiernander an assistant catechist at Calcutta, and requested the missionaries at Tranquebar to send him a person fit for that situation. The remittances made in 1760-61, amounted to 1200*l.*; and the Society, in consideration of the many losses their missionaries had sustained, agreed to give each of them a donation of 20*l.* in addition to their salaries.

The schools for the children of Christian parents had so well succeeded at Madras, that the missionaries in 1761 had been able to build a convenient school-room without any call on the funds of the Society. They continued their conferences with the heathen in the adjacent country, and one of the Brahmins lately confessed to them his admiration of their doctrine.

At Cuddalore, Mr. Huffeman informs the Society that the governor had lately granted a fresh tract of land for the use of the mission, which had now so increased, that he earnestly supplicates for further assistance, especially as the produce of the land would defray the salary. He had lately received a visit from Messrs. Kolhoff and Schwartz, and they had encouraged each other to the faithful discharge of their respective duties.

At Calcutta, every thing was proceeding to the satisfaction of Mr. Kiernander; but he was greatly in

want of a colleague, who might apply himself to the acquirement of the Hindostanee and Bengalee, and be thereby enabled to preach to the natives in the neighbouring parts. Towards the close of the year 1762, Madras had been visited by an epidemic, which had carried off great numbers, and Mr. Kiernander had been severely ill.

At Tranquebar, the Danish missionaries had lately made several excursions into the interior for the purpose of preaching the Gospel. Since the fall of Pondicherry, their town had been crowded with Papists, and the Jesuits had attempted to make converts amongst their congregations; but hitherto they had no success. During this year, 255 individuals had been added to their Church, and there were 261 children in their schools. This year the payments for the East India missions amounted to 969*l.* 14*s.* 3*d.*

At the beginning of 1762, Mr. Schwartz attempted a journey towards Madras; but after preaching on the way thither, he was taken ill near Pondicherry, and obliged to return. After his recovery, with another missionary, he went on foot toTanjore and Trichinopoly, preaching the Gospel to Christians and Pagans. There he stayed till July, and, by the assistance of Major Preston and Mr. Newton (brother to the bishop of Bristol), he erected a small chapel for divine worship. At Tanjore, he preached in the royal palace, and the king himself was present, though concealed from his view. The missionaries at Tranquebar con-

tinued to correspond, on the most friendly terms, with their brethren at Cuddalore, Madras, and Calcutta.

In letters from Madras, dated March, 1764, the missionaries state the great assistance they were deriving from the native catechists employed in their schools, which now contained 60 children. But the scarcity of rice was so great, that multitudes had been starved to death around them. As yet, none of their own flock had died of hunger, though it was with great expense and difficulty they kept some from perishing. From Cuddalore, Mr. Huffeman sent similar accounts of the present dearth, arising from a dry season. Their distress had been very great, but was relieved, in some measure, by the produce of the ground lately granted to the mission. At length they were relieved by a providential change of weather.

It was at this time, that Mr. Huffeman sent the following account to the Society for Promoting Christian Knowledge, of the conversion of a proselyte of note, which we present to the reader in his own words.

" He was a priest of the Isuran sect, a man of the noblest tribe, and of great judgment and learning. It is now more than a year since he first came to me, and declared his scruples, expressing himself earnestly against the vanity and wickedness of the Malabar religion. I told him the Christian religion was admirably fitted for such persons as were really concerned about their eternal interests, and felt a deep compunction for their sins. But I also told him of the

many difficulties he must undergo, that he must sincerely renounce the world, the flesh, and the devil; yet, that compared to all these sacrifices, the rewards of Christianity were inconceivably great.

"He went away, and promised to deliberate on these matters; nor did I hear of him again till November last, when he returned, and was courteously received by the heathen, who venerated him as their priest. During this time, he came occasionally, and was present at our Malabar service. At length he was brought to a decided conviction. He took his solemn leave of the heathen, and gave them his reasons for forsaking the Malabar religion and embracing Christianity. After he had been several weeks amongst us, he wrote, at my desire, his life, of which I now send the following translation to the Society.

"My name is Tondaman Mudaly. I was born near Tirunawaly, in the kingdom of Madura, in the year 1737. My friends, in my infancy, taught me there was a Being who had created heaven and earth, and that the good would go to heaven, the wicked to hell. From my youth, I was solicitous for the salvation of my soul, and hence I was very assiduous in reading our religious books. When fourteen years of age, I resolved to choose the life of a priest or pandaram of Isuras, to visit all the holy pagodas and temples, and to wash in their sacred waters, in the hope of thereby securing my salvation.

"About this time I lost both my parents, and this confirmed me in my former resolution. I then en-

quired for the most famous pandaram, who might make me a disciple by baptism, and teach me the forms and prayers necessary to fit me for my profession. I was told that, at some distance in the kingdom of Tanjore, there was such a personage. To him I went, and received the purification of water, and studied under him for five years. I had a great desire to procure, by my finances, the salvation of others, as well as of myself, and therefore asked his permission to go on pilgrimages, and he permitted me to offer sacrifice wherever I should go.

"Reading frequently and with attention our religious books, I was surprised to find, that our gods were born, like ourselves; that quite distinct operations were ascribed to them: to Brahma, the creation; to Vishnu, the redemption; and to Sieven or Isuras, the destruction of the world. I found, also, that these gods were subject to many imperfections; that Brahma knew not who had killed his wife, and that Vishnu knew not his father's death, &c. &c.

"I was also much scandalised at the profane and immoral service performed in our pagodas. At Supramanciam, a famous pagoda, three leagues from Goa, is worshipped the image of a serpent with seven heads. At his festival naked females dance before him in the sight of vast multitudes. At the sacrifice of Satty, men and women mix promiscuously together, hearing the most obscene songs, &c. All this, my conscience told me, could not be from the Eternal God, but must be from Satan, the father of wickedness. How-

ever, since our whole nation was zealously attached to this worship, I stifled the clamours of my conscience, and thus I went on visiting one pagoda after another.

"At last, I came to Cuddalore, and was told there was a priest here who taught the religion of the Supreme Being. As soon as I heard you, the mists of my understanding began to clear up; and what you said of the perfection of God, and the manner to worship him, was immediately approved by the voice of reason and conscience. It is, therefore, my firm resolution to embrace this religion, and to live and die in it. I have weighed the Malabar religion against it, and find that it is light indeed, and the direct way to ruin both soul and body."

Some time after the conversion of Arunsalam was known, he received an oles (the palm-leaf on which the Malabars write) from the college of Pandarams.

"Warning letter from the college of Pandarams at Tarmaburam in the kingdom of Tanjore, to Arunsalam, Pandaram at Cuddalore.

"The grace of Sieven, the creator, redeemer, and destroyer, be effectual in the soul of Arunsalam. If you enquire into the reasons of our writing you this letter, know then, you were on a journey to the holy place of Casby, and that, by the cunning of the devil, your wisdom and understanding have been so blinded, that you were not ashamed at Cuddalore to go to the low and base nation of the Franks and Europeans (who are no better than the Parriars), and to hear and

be instructed in their despicable religion. In what amazement were we thrown when we heard this! The moment we heard it, we met in the divine presence of the head of the sacred college of Pandarams, and consulted on this event. Indeed we are sunk into an abyss of sorrow. It is needless to write to a man of your understanding many words on such a subject. Did you belong to the base populace, many words might be necessary. Consider, Arunsalam, your change is like a king turning Parriar. What have you wanted amongst us? Had you not honour and subsistence sufficient? It is inconceivable what could move you to bring such a stain on the character of a Pandaram. We must impute the catastrophe which hath befallen you to some crime you have committed against God in your former generation. Consider, Arunsalam, the noble blood of the Tondamans whence you sprang. You associate yourself with the basest people, who eat the flesh of cows and bullocks? Can there be any wisdom amongst them? The moment you receive this letter return again to this place. May Sieven give you understanding!

"This is the divine oracle, written at the command of his holiness, the head of the Pandarams at Tarnaburam."

"Answer of Arunsalam Pandaram, now called Arulanden," (which is the same as John.)

"The grace of Parabara Waster, (who is Jehovah) the living God the blessed Creator and Preserver of the Universe, fill the souls of all the Pandarams at

Tarmaburam. I have received your letter, and read the contents with real compassion. Would you know the reason? It is this. You have forsaken the living God, the eternal Creator of all that exists, and have given the honour due to him to the creature. You esteem yourself wise, though fallen into the most dreadful folly. You worship the enemy of all that is good. In your religious books are related the obscenest tales, whereby the worst of passions are inflamed. My heart melts, and I weep over you. Fourteen years have I been witness to the infamous worship of your pagodas, and I am convinced in my heart, that you are in the road which leads directly to hell and eternal ruin. How holy, how majestic is God described in the Vedas (the Gospels) of the Christians! You call them base and ignorant, but this is owing to that pride which cometh from the proud spirit, Satan. Come, my dear friend, and worship with me the God who made you. Be not deceived to hope for an expiation of sin by washing, or the sacrifice of Lingam. The Christians alone have an expiatory sacrifice worthy of God.

"When I think on your blindness, my heart pities you. You know the integrity of my life, and you never heard any scandal of me. Could you think, then, that I could renounce the religion of my fathers without conviction of its falsehood? The God of infinite mercy hath delivered me wretched sinner out of Satan's captivity. Your promises of honour and riches touch me not. I have the hopes of an everlasting kingdom; you also can inherit it when you repent.

By becoming a Christian, I did not become an Englishman,—I am yet a Tondaman. The priest of this place never desires me to eat any thing contrary to my caste. He never bids me eat cow-flesh, nor have I seen him eat it, or any of the Tamulian Christians, though such a thing be not sinful in itself. Turn to the living God. So writeth Arulananden, formerly a Pandaram, but now a disciple of the blessed Jesus."

"As this Pandaram," concludes Mr. Huffeman, "is a man of good abilities, and of a very upright character, and unwilling to live upon almsgiving, being desirous to earn his own bread, and rise by diligence and labour; I have promised to appoint him master of our Malabar school, and I hope the Society will approve of this appointment."

Such is the narrative of Mr. Huffeman, which, under all the circumstances of the case, contains, we think, one of the best and most authentic records of the real conversion of an Hindoo of high caste to the profession and practice of Christianity.

The remittances of the Society to the East Indies, during the years 1763—1765, amounted to nearly 1600*l*.

In the report for 1766, it is noticed, that Mr. Schwartz was of infinite service to the army during the bloody siege of Madurei. Since Mr. Kiernander's departure, the business of the mission at Cuddalore had fallen entirely on Mr. Huffeman, who found it far too much for his strength. The Society had written to Professor Francke, to provide some proper per-

son as his assistant, and accordingly this year he sent over the Rev. Christian William Gerické, who, on the 4th of March, 1766, waited on the Society; and, after a suitable address from Archdeacon Yardley, and a reply from Mr. Gerické, sailed for the East on April the 3d.

Not content with their past exertions, the Society for Promoting Christian Knowledge now resolved, on the strong representation of the missionaries at Tranquebar, to found a mission more in the interior, at Trichinopoly. To this mission they appointed Mr. Schwartz, after having obtained permission from the College at Copenhagen, to allow him to quit their service at Tranquebar. Accordingly, Schwartz, with the full consent of his brethren, henceforth became one of the regular missionaries of the Society for Promoting Christian Knowledge.

In 1767, the public were made acquainted with the handsome testimonial, which had lately been sent to the Society by the governor of Fort St. George, of their missionaries residing at Madras. "Messrs. Fabricius, Breithaupt, and Huffeman, are indeed the men," says Governor Palk, "which you have represented them in your letter, and have always been much respected, both here and every where, and I am at all times glad to promote their welfare." Mr. Schwartz had lately paid a visit to his brethren at Tranquebar, who were delighted to receive their old associate. The remittances this year sent for the East India Mission amounted to 1084*l.* 7*s.* 5*d.*

On the 9th January, 1768, a letter was received by the Society for Promoting Christian Knowledge from the Royal Missionary College at Copenhagen, informing them that Mr. Schwartz had intimated to them his strong desire to return to Tranquebar; and this was still further enforced, by the intelligence that two of their oldest missionaries had lately died. Under these circumstances, the Society resolved to leave it entirely to Mr. Schwartz's own discretion, but strongly urging, if practicable, his stay at Trichinopoly, especially as Professor Francke had just informed them of two other candidates for the Tranquebar station.

Mr. Gerické arrived at Cuddalore, 12th February, 1768, to the great joy of Mr. Huffeman. They had lately erected there a new church on their own ground, near the mission-house. It was built chiefly at the expense of the East India Company, and was a large and handsome edifice.

The Society, on the strong recommendation of Mr. Kiernander at Calcutta, agreed to receive Mr. Bento, who had been a Popish missionary and had embraced the Protestant faith, as his assistant, and to allow him a salary. In the beginning of June, 1769, there arrived at Calcutta another clergyman, formerly of the Romish church, the Rev. Padre Manoel Joze da Costa, who had been received into the church at Madras. Three other Romish priests also, about this time, joined the Protestants at Calcutta. They received also a letter from Mr. Schwartz, who determined to remain as their missionary at Trichinopoly. He was much

engaged in teaching the native children in the schools, and strongly recommended, that an edition of the New Testament in Persian should be circulated in that neighbourhood, as it would be read with great pleasure and profit by the upper classes of the people. The remittances, this year, amounted to 456*l.* 1*s.* 7*d.*

In the Records of 1770, we have an account from Mr. Fabricius of the conversion of a learned Dominican, who had been an inquisitor at Goa. At Cuddalore, they were much engaged with conferences amongst the Heathen. At Trichinopoly, Schwartz, with that liberality which ever distinguished him, had applied his own salary as chaplain to the garrison, towards finishing a new church and mission-house; and proposed in future with the Society's approbation, always to divide it equally between himself and his congregation. He had been preaching in several parts of the kingdom of Tanjore, and had several interviews with the Rajah, who heard him with great attention, notwithstanding the opposition of his courtiers. The whole amount of the Society's remittances for the last ten years (1760—1770), could not be less than 9,000*l.*

CHAPTER III.

Before we proceed with the narrative, it may be proper to present the reader with a general view of the missionary stations, as they existed in the year 1770.

At Tranquebar were stationed six missionaries, three native preachers, twenty-four catechists, ten school-masters, and three school-mistresses. In the town and neighbourhood were three churches, and in the adjacent country six places of worship. The number of schools was ten, in which 350 children were not only educated, but clothed and supported by the missionaries, besides many others who were maintained by their friends, and received only instruction in the schools.

The missionaries at Tranquebar, it should be remembered, were more immediately under the direction of the Royal Missionary College at Copenhagen, and their expenses were generally defrayed from Germany or Denmark. But they frequently received presents and assistance from the Society for Promoting Christian Knowledge. The following stations were occupied by missionaries employed exclusively by the Society, with annual salaries of 50*l*. each.

At Calcutta were two missionaries, Messrs. Kiernander and Bento, who had two congregations under their care, the English and the Portuguese. In their schools were upwards of 100 children, many of whom were maintained as well as taught, by the missionaries.

At Madras were stationed Messrs. Fabricius and Breithaupt, who respectively superintended the Tamul and Portuguese congregations. In their school forty children were educated, who were wholly maintained and clothed.

At Cuddalore were two missionaries, Messrs. Huffe-

man and Gerické. Their schools contained sixty-four children.

At Trichinopoly, Mr. Schwartz was stationed, and with him were associated eleven catechists and school-masters, two of whom were Europeans. The congregations were rapidly increasing, and in the English and Tamul schools were seventy children.

At Tanjore no missionary as yet resided, but there had been for some time a congregation in that city. It was frequently visited by Schwartz, and, after some years, became the place of his usual abode.

Such was the general state of these missions at this period. We must now resume the local accounts of each.

In a letter, addressed to the Board in London from Messrs. Fabricius and Breithaupt, at Madras, dated March 21, 1771, they give an account of their frequent conferences with the Heathen; as a specimen of which, we extract the narrative of a journey which the former had lately made for this purpose. "The road I took was through Poonamaley, a populous town, where I sat down in the market-place, and the people soon collected around me. I began by representing to them the sin and folly of worshipping idols, and laid before them the pure doctrine of the Gospel on this subject. At the beginning of my discourse, one of my hearers, taking me for a Romish priest, objected, that they had also images in their churches; but I explained to them their mistake, and assured them, that no images were

admitted into the Protestant churches. They listened with much attention to my explanation of the Christian doctrines, and confessed they were very admirable. After dinner, I explained to them some points of Christian practice, and they appeared to be satisfied with my account of the lawfulness of animal food. I then quitted them, leaving in their hands the Tamul letter which had lately been printed by the missionaries."

From Cuddalore Mr. Gerické had made several similar excursions towards Vellore, where he had frequently preached to the garrison, and visited the sick in the hospitals. The effects were very beneficial amongst the soldiers, and he had also frequent opportunities of holding conferences with the natives.

At Calcutta during the year 1770, they had suffered all the horrors of famine and drought, and many thousands had perished from want. But Mr. Kiernander confesses with gratitude, that the mission had been wonderfully supported through these difficulties, and that he had been enabled often to administer to the wants of others. The church was completed, and consecrated on the fourth Sunday of Advent, "as a mission-church, under the care of the Society." It cost about 7500*l.*, all of which was defrayed by Mr. Kiernander, except some few private benefactions.

From Trichinopoly Mr. Schwartz writes, that he is assisted greatly by the native catechists, whom he supported out of the allowance made him by the government at Madras. He had lately been engaged in many visits to the Heathen, particularly to those in

Tanjore. He earnestly implores the assistance of another missionary at Trichinopoly, and begs that Mr. Gerické might be allowed to supply his place whilst he is absent. To this proposal the Society readily agreed, and desired Mr. Gerické to give all the assistance in his power to Mr. Schwartz, consistently with the care of his own mission. The utmost friendship and unanimity subsisted, as Mr. Schwartz writes, between him and his brethren.

At Tranquebar every thing was in a prosperous condition, and, during the year, they had added 184 to their converts.

But the Society for Promoting Christian Knowledge now finding that the increasing expense of the mission was too great for their funds, thought it right to lay a petition and memorial before the Court of East India Directors, who immediately ordered the payment of 500 pagodas (about 225*l.*) to be paid into the Company's treasury at Fort St. George, for the use of their missions. A handsome legacy of 600*l.* was this year also paid from an unknown benefactor. The whole expenditure of the year amounted to 743*l.* 5*s.* 6*d.*

In 1772, Mr. Schwartz nearly lost his life by the explosion of a powder-magazine, which broke all the windows of his house; but he providentially escaped unhurt. The Heathen began to be more inquisitive about Christianity, and this animated him much in his preaching. To assist him at Trichinopoly, the Society had written to Mr. Freylinghausen,

to procure him an assistant, as also another for Mr. Kiernander at Calcutta; but as yet, these enquiries were without success. The payments for the mission during this year amounted to 1085*l*. 5*s*.

In 1773, very satisfactory accounts were received from Messrs. Fabricius and Breithaupt of their success amongst the Heathen in the neighbourhood of Madras. At Calcutta, another Romish priest had been received amongst the Protestants by Mr. Kiernander. Mr. Schwartz informs the Society, that he had added two more to his native catechists, viz. Sattianaden and Abiseganaden. They were young men of the highest caste, and promised to be of great service. It is well known that the former continued for many years to ornament the Indian Church, and survived, even to the days of Bishop Heber.

The exertions of Schwartz in Tanjore now attracted much attention; and so much was one of the members of the Society affected with these accounts, that he ordered 200*l*. to be paid into his hands.

At Tranquebar, they were deprived of their old and valuable native catechist Rajanaiken. Their number of communicants amounted to 1377.

Mr. Freylinghausen at length succeeded in procuring a missionary candidate as an assistant to Mr. Kiernander, whose age and infirmities demanded some relief. Accordingly Mr. Diemer was presented to the Society, Dec. 7th, 1773; and, after a suitable charge, took his passage to India, the East India Company

kindly allowing him to go free of all expense. The payments this year amounted to 841*l.*

In the year ensuing, Schwartz informed the Society that he had baptized converts to the number of 146 at Trichinopoly. At Wallam a small church had been erected from private subscriptions, and the congregation was composed partly of the garrison and partly of the natives. During 1773, he had twice visited Tanjore, where he had been treated by the king with great respect. He also paid another visit to his old friends at Tranquebar. On account of the dearness of provisions in India, the Society this year made a present of 10*l.* to each of their missionaries. From the accounts of the year 1775, it appears, that no less a sum than *2883l.* had been paid towards the expense of the missions since the last audit.

In a letter dated Jan. 19th, 1776, Mr. Schwartz mentions a young man of the higher caste who had deliberated above three years whether he should embrace the Christian faith; his numerous relatives had done every thing to dissuade him, but at length he had followed his own conviction. The Heathen then shunned and reviled him, whilst he bore it with humility, but without dejection. After this, his countrymen, seeing they could not depress his spirits, acknowledged the wrong they had done him, and even begged him to read to them some parts of the New Testament.

In obedience to the repeated entreaties of the Society, Freylinghausen sent to them Mr. Schoelkopf,

as an assistant for Schwartz. On the 29th of Oct. he was presented to the Board, and immediately set sail for India ; but died soon after he reached Madras*. The payments this year amounted to 2483*l.* 0*s.* 10*d.*

In the course of 1777, Schwartz visited Tanjore four times. "In one of my journeys," says he, "I arrived at a large place where the Heathen were celebrating a feast: I stood at some distance from them, but was soon surrounded by a multitude, to whom I explained the glorious perfections of God, and remarked how they dishonoured God by their images. I told them also, what infinite mercy God had shown to lost sinners by sending them a Redeemer. All seemed pleased, and acknowledged their folly, and praised the excellence of the Christian doctrine. I spoke till I was quite exhausted."

After the death of Schoelkopf, the Danish missionaries sent Mr. Pohlé to the assistance of Schwartz, and the Society for Promoting Christian Knowledge, on his strong recommendation, received him as their own missionary. "He has a clear head," says Mr. S., "and a pious heart, with a great desire of doing good to the natives, and has made such profi-

* The behaviour of Mr. Schwartz on this afflicting event, does him the highest credit as a man and a Christian, and shows how deeply he had imbibed the spirit of that religion which he preached to others: "My grief," says he, "was great, but well knowing that all the ways of a holy God are good, I resigned my will to his Providence; he is the head of the Church; may he have mercy upon us, and send faithful labourers into his vineyard!"

ciency in the Oriental languages, as to be able, in three months, to preach in the Malabar language."

In the year 1779, Schwartz received an unexpected summons to repair to Madras; and, on his arrival, was informed by the governor, that it was their wish he should go to the court of Hyder Ally at Seringapatam, to ascertain his designs, whether they were for war or peace. Schwartz, at first, doubted whether such an object would be consistent with his views as a missionary; but, after a while, acceded to the request, as he hoped, in travelling through the country, to have an opportunity of preaching the Gospel to multitudes who could not otherwise have heard of its name. Accordingly he went and discharged his mission to the entire satisfaction of the British government. This circumstance is here mentioned, only to show the high degree of respect and confidence with which Schwartz was treated by those at the head of our Indian affairs.

Meanwhile, Mr. Gerické was busily engaged in prosecuting the immediate objects of the mission by visiting the neighbouring country, and taking every opportunity of holding conferences with the Heathen.

In the first part of this work we have given a sketch of a missionary's day in India, as passed by Ziegenbalg; we now present the reader with a similar sketch, as delineated by Gerické. "From eight to nine o'clock, I catechize in the English school, and from ten to eleven, in the Tamul; in the afternoon, from

three till seven, I generally go out to visit the sick, to remind the native Christians of what they have heard at church, and converse with such Heathen as fall in my way, when I go near the hospital, and generally visit the sick soldiers. In the evening, from seven to eight, I expound a portion of the New Testament, in the Tamul school, where the elder children and the catechists attend. After this, the catechists relate what conferences they have had with the Heathen; what objections they have answered; and, in short, any thing of consequence relative to the mission. The rest of my time is employed in visiting the schools around, in correspondence with my friends, and in collecting materials for my discourses. I write almost every sermon I preach, both in English and Tamul; dictating generally the former to the English, and the latter to the Malabar schoolmaster, which serves at once for my convenience and for their advantage."

On his return, Schwartz addressed the governor and council at Madras respecting the expediency of providing a church for the garrison at Tanjore. They immediately favoured his proposal, not only with their sanction, but likewise with their subscriptions. The foundation was immediately dug, and General Munro kindly promised to lay the first stone.—Such were the objects for which Schwartz always used his influence with the Indian government.

But, notwithstanding all their exertions, the missionaries frequently acknowledge the extreme difficulty they find in making any lasting impression on the Hindoos.

Thus Schwartz, having asked a Brahmin what he would now resolve upon, whether he intended to stifle his own conviction, or to receive that Divine doctrine and to profess it, replied, that he could not deny his own conviction, and that he had sounded some of his friends on this point; but that they all insisted on the task as too difficult and dangerous, on account of the Idolaters. "Yet, for my part," adds Schwartz, "I entertain a cheerful hope of seeing better days, and, therefore, rejoice in this opportunity of preaching the doctrine of Christ, frequently calling to mind, that there is a time for sowing preceding that of reaping." The same reflections were often expressed by the Danish missionaries.

In the statement for 1780 we have an interesting narrative of a Brahmin, who had been formerly admitted into the Romish Church, and who now came to join the Protestants at Madras. He remained constant to his professions.

It was at this time, that Hyder Ally invaded the Carnatic with an army of 100,000 men, and spread havoc and desolation far and wide. The famine became so great that thousands died in the streets. A public subscription was raised, and one of the missionaries was appointed to receive the contributions. Many of the congregation were obliged to quit Vepery, but the missionaries still continued at their posts.

Again Schwartz was solicited by the governor of Madras to go to Seringapatam, and use his influence with Hyder Ally for the restoration of peace. After

some hesitation, he agreed to go, and spent three months at that court. "There I found," says he, "Englishmen, Germans, Portuguese, and even some of the Malabar people, whom I had taught at Trichinopoly. To find them in that country was painful; but to renew some part of their instruction was very comfortable. A tent was pitched on the glacis of the fort, in which Divine service was performed, without any impediment."

The government being desirous to remunerate Mr. Schwartz for this service, he begged to decline any reward for himself, asking only for the same allowance to his colleagues, which he himself had received from the government: accordingly 100*l.* per annum was paid to Mr. Pohlé at Trichinopoly, by which he was enabled to maintain the schoolmaster and catechist. Mr. Schwartz requested also that the government would undertake to finish the church which he had begun at Tanjore.

In 1781, the Society for Promoting Christian Knowledge received intelligence of the death of their valuable missionary Mr. Huffeman, at Cuddalore. The Danish missionaries also state the loss of two of their brethren, and in 1782, Mr. Breithaupt died at Madras. The famine again returned and carried off many thousands, and those who were left, to use the expression of Schwartz, were like "wandering skeletons."

In April 1782, Cuddalore once more capitulated to the combined forces of the French and Hyder Ally; but Mr. Gerické prevailed on the French commander

to take possession of the town, and thus saved it from the devastations of the Mahrattas. Meanwhile however, the church was converted into a magazine, and the mission-garden was entirely destroyed. Mr. Gerické then performed the service in his own house, but, after some time, retired to Madras. From this time, Cuddalore ceased to be one of the head quarters of the mission, and was only occasionally visited by a missionary. The whole amount of payments made by the Society since 1770, was about 10,000*l.*

CHAPTER IV.

During the year 1782, the horrors of war and famine continued to desolate the southern parts of India, but Mr. Schwartz had providentially laid in a large stock of rice, by which he supported numbers of the native Christians and catechists. For a considerable time, he fed about one hundred and twenty persons daily. Trichinopoly was crowded with fugitives, who flocked thither to escape the cruelty of the invaders. Under these circumstances, Schwartz could hardly trust their professions of conversion, and humorously termed them "rice Christians." — "Yet," says he, "they must live from hand to mouth, for it would be cruel not to assist them under the pretence of a supposed

hypocrisy, or lest it should be looked upon as buying Christians for money."

Soon after the commencement of hostilities, the fort of Tanjore was reduced to the greatest distress. Already the want of provisions had begun to make dreadful ravages in the town, and the natives had too little confidence in the governing powers to bring in any provisions from the country. In vain did the Rajah order, in vain did he entreat them to come to his assistance. At length, he said to one of the English gentlemen, "we have lost all credit with our own people, let us try whether they will trust Mr. Schwartz." Accordingly, he sent letters throughout the district, promising, that if they would bring in provisions, he would pay them with his own hand. In the course of a few days, oxen and corn were brought in great abundance, and the place was saved.

The year following, the same distress again occurred, and Schwartz repeated the same experiment with similar success.

But what still further illustrates the respect paid to his character is this,—that even Hyder gave orders to his officers, "to permit the venerable father Schwartz to pass unmolested, and to shew him respect and kindness, for he is a holy man, and means no harm to my government." How amiable and venerable must have been the man, who could have drawn forth this tribute of admiration from the Mahomedan invader!

In was in the year 1784, that several native teachers were sent by the missionaries to Palamcotta, with

the view of spreading Christianity in that part of the peninsula. They soon collected a considerable number of converts—thence arose those congregations in the south, which since that period have been termed by Bishop Heber, " the strength of the Christian cause in India."

The plan for carrying this object into effect was suggested to Schwartz by Mr. Sullivan, the British resident at Tanjore. It consisted in establishing English schools throughout the country, and thus connecting the natives more immediately with the English catechists. The Rajah subscribed largely towards the expense, and Lord Macartney and the Nabob highly approved of it. The success which has attended it, points it out as the best mode of civilizing and Christianizing India. At Palamcotta a church was soon afterwards erected.

To replace the loss of their missionaries, the Society for Promoting Christian Knowledge had earnestly requested Professor Schultz to send over some proper candidates; but, as yet, he could not succeed in his enquiries.

The design of sending a missionary to superintend the children of European fathers and Indian mothers, (who form a large body in British India), had long engaged the Society's attention; but they had not hitherto been able to carry it into effect. However, this year (1787), they were informed by Mr. Gerické, that Lady Campbell had set on foot at Fort St. George,

a school for this purpose, and that it was likely to be attended with the best consequences.

Though peace was now restored to Tanjore, yet the inhabitants of that country were so oppressed by their native rulers, that they began to emigrate in such numbers, as to leave whole tracts depopulated. In vain did the Rajah issue his commands and entreaties. At length he betook himself to Schwartz for advice and assistance, and promised, that if he would bring back his fugitive subjects, he would treat them with forbearance and humanity. Mr. Schwartz went into the provinces, and gave them this assurance on his own word. Immediately several thousands returned; and when he exhorted them to make up for the time lost by cultivating their rice with more than usual diligence, they paid such attention to his advice, that though the season was far advanced, they had a more abundant crop than in the preceding year.

In January, 1787, the Rajah of Tanjore, a few days before his death, having lost all his own children, adopted a youth of ten years of age as his successor, and appointed Schwartz his guardian. We mention this only as it shews the confidence reposed in his virtues. He declined the guardianship, as being unqualified to discharge it; but the young prince, who afterwards became such a friend to Mr. Schwartz, never forgot his behaviour on this occasion. The Society's payments this year amounted to 612*l.* 2*s.* 5*d.*

The enquiries of Dr. Schultz were at length suc-

cessful in procuring Mr. Jænikė, as a British missionary, who took his departure in the spring of 1788. Soon afterwards, the younger Kolhoff was received by the Society as one of their Indian missionaries.

In 1788, the Board in London having received intelligence that Mr. Kiernander, from age and infirmities, had relinquished his station at Calcutta, selected the Rev. Mr. Clarke as his successor. This appointment is memorable, as exhibiting the first example of an English clergyman going out to serve in their East Indian mission. The payments this year amounted to 416*l.* 0*s.* 4*d.*

It having been often objected to the Indian mission, that few, if any, but those of the lower castes were ever converted to the Christian faith, Schwartz was now requested to furnish the board with accurate information on this subject. In his reply, he states, that both at Tranquebar and Tanjore, the numbers were nearly equal of those of the higher and lower castes amongst the converts; that the men and women of the highest caste sit on one side at church generally, and those of the lower on the other, but that this order is by no means invariable; that, by those of the lower caste keeping themselves clean and decent, most difficulties and scruples were avoided; and that, by prudence and an absence of coersion, he was enabled to "preach both to high and low, that Jesus Christ is our wisdom, righteousness, sanctification, and redemption."

Respecting the mission at Palamcotta, Mr. Schwartz

mentions the following particulars. It consists of about one hundred and twenty persons, some of whom were merchants of an inferior caste, others artificers, farmers, and a few sepoys, all having their own occupations, and none living on the charity of others, or of the church. The church is a small building with a tiled roof, erected by a Brahminy woman, baptized by himself. The native catechist Sattianaden has the care of the flock. The schoolmaster is paid by himself. One of the Tranquebar clergy visits them annually, to administer the sacrament, and the English Liturgy is regularly used before the sermon.

Letters were received also from the Danish missionaries at Tranquebar, in which they relate the recent conversion of a Malabar physician, of great reputation and learning amongst the Heathen, who had also acted as a priest. He was baptized with all his family, and delivered up his idols, with many curious books, &c. The Rev. Mr. Kolhoff had lately celebrated his missionary jubilee, and had the high satisfaction of seeing his eldest son ordained on that occasion, according to the ritual of the Lutheran Church, when Mr. Schwartz preached from 2 Tim. ii. 1. The whole number of converts since the commencement of the mission was 17,716. The payments for this year amounted 1389*l.* 11*s.* 3*d.*

In the following year (1789), Mr. Fabricius informed the Society, that, from his great age (77 years) and infirmities, he had been obliged to resign the whole care of the mission at Madras to Mr. Gerické, who quitted Negapatam to undertake this duty. At Trichinopoly,

Pohlé had baptized seventy-one persons during the year, and at Tanjore, Gerické had so improved himself, both in English and Tamul, that he was now able to officiate in either language. The remittances and expenses of the present year amounted to 780*l.*

Scarce had the first letters arrived from Mr. Clarke, the new English missionary at Madras, when the Society learnt, to their great disappointment, that he had left their service, having been chosen one of the East India Company's chaplains in the interior. The disappointment was greater, inasmuch as the mission at Madras seemed to be prospering greatly since Mr. Clarke had undertaken it, having established a Sunday evening Lecture, which was very acceptable to the inhabitants.

A serious inconvenience would have arisen from the sudden departure of Clarke, had not the Rev. Messrs. Brown and Owen spontaneously agreed to supply his place till another appointment should be made by the Society.

It has been already mentioned, that the Danish missionaries at Tranquebar were in the habit of sending one of their number to administer the sacrament annually to the converts at Palamcotta, who were under the superintendence of the native catechist Sattianaden. But as this was found very inconvenient and sometimes altogether impracticable, it was now resolved, that Sattianaden should receive ordination, according to the form of the Lutheran Church. He was ordained accordingly, on the 26th of Decem-

ber, 1790, after which he delivered a discourse in Tamul, which is printed at large in the Abstract of the Annual Reports of the East India Mission. The expenses of the mission this year amounted to 1027*l.* 7*s.* 1*d.*

The elder Kolhoff died at the advanced age of eighty, and in the fifty-third year of his ministry, during which period he had been a faithful labourer, and active as long as his health permitted.

In a letter from Dr. Schultz, dated August 4, 1792, he informs the Society, that he had met with a candidate whom he could strongly recommend to their service, the Rev. C. Pæzold. Accordingly he arrived in London, and was presented at a public meeting, held January 29, 1793, when he received an admirable charge from the Rev. Dr. Glasse, to which Mr. Pæzold made a suitable reply *.

At the close of the year 1792, Mr. Schwartz, as guardian of the relatives of the late Rajah of Tanjore, took them to Madras to be under the immediate care of the British government. During his stay there, he assisted Mr. Gerické in his ministry, and speaks of him in the highest terms of commendation. " On Sunday morning he preaches to the Tamulian, or Malabar, congregation, in the afternoon in Portuguese, and in the evening in English. He catechizes also every evening in these three languages. I confess it has given me great satisfaction to behold that all is done with

* East India Abstract, p. 361—384.

the greatest regularity and propriety. I am now his assistant in this delightful work."

At Palamcotta, Mr. Jænikė, assisted by Sattianaden, was carrying on the work of the mission with similar regularity, and Christianity was gradually spreading over the whole of the Tinnevelly district. The Society also received some excellent letters from Sattianaden about this time, which clearly shewed that he was worthy of the station to which he had been promoted *.

It was shortly after this period, (May, 1793,) that an attack having been made in one of the English newspapers on the characters of the missionaries and the utility of the Indian missions, Mr. Schwartz felt it his duty to step forward in their defence, and to repel the aspersions which had been made on himself and his brethren. This he did in the most calm, and, at the same time, the most effectual manner, in a letter addressed to the Society for Promoting Christian Knowledge †. The expense of the mission this year amounted to 1077*l.* 16*s.* 10*d.*

In the year 1794, the Rev. Dr. Buchanan went out as a chaplain to Bengal, and previous to his departure, waited on the Board to assure them that he should think it his duty to shew every friendly attention to the interests of their mission at Calcutta. Accordingly, he lived on the most intimate terms with Dr. Brown,

* See East India Abstract, p. 390—392.

† Ibid. p. 397—411.

who officiated at the mission church, and afterwards, as is well known to the public, became one of the most eminent benefactors to the cause of Christianity in the East.

The number of the Danish missionaries at Tranquebar was now reduced to two; it is scarcely to be wondered, therefore, if the business of that mission somewhat languished from want of sufficient aid. This year, however, three new candidates were announced by Dr. Schultz. The Society, taking into consideration the labours and wants of their missionaries, now resolved to raise their salaries from 50*l.* to 100*l.* per annum, and to continue the same as long as their funds would allow it. Their payments for the last two years amounted to 1560*l.*

In the account for 1796, Mr. Pæzold mentions, that in a journey to Tanjore with Mr. Schwartz, he had an opportunity of being present at a conference between that excellent missionary and about twenty Brahmins, to whom he expounded the great pre-eminence of Christianity over heathenism and idolatry. Their general reply to him was—"Very true, your doctrine is a very pleasing thing, but it is inconsistent with flesh and blood, and it offends our natural propensity to moral evil and worldly pleasures." They added, "we do not see your own people living conformably to what you teach; now, pray, of what benefit is all your instruction if it does not reform the lives of your own people?" To these objections, Schwartz replied with so much force and propriety, that the Brahmins

unanimously exclaimed—"You are a holy man; if all Christians thought, and spoke, and acted as you do, we would become Christians;" others said, "free us from sickness and death, and we will come over to you; but since Christians suffer and die like other men, we do not see that you are better off than ourselves." Satisfied with such replies, they all departed. How disheartening to a missionary must it have been to listen to such objections!

Mr. Schwartz, in a letter dated Tanjore, June 28, 1796, gratefully mentions "God's preservation of his health and life to the extent of nearly seventy years, and his ability still to go through his work, even without being much fatigued."

Two of the candidates above announced by Dr. Schultz arrived in London in November, and were presented to the Society. Having received a suitable address from the Rev. Mr. Owen, who had himself been a chaplain in India*, they departed for their destination. The salaries and presents to the English and Danish missionaries amounted this year to *2555l.* 10*s.* *2d.*

In the year 1797 the missionaries at Tranquebar completed the edition of the Old Testament in Tamul, which had been printed at the mission press. Their number of communicants during this year was 1058. In a letter, dated 4th of September, Schwartz speaks of himself as being still able to go through his work, though with less vigour than formerly, and that,

* East India Abstract, p. 417—436.

should his life be preserved, he intended to give a full account of the mission at the end of the year. But, alas! soon after this, Mr. Gerické informed the Society that Schwartz had been for three months dangerously ill, and was not expected to be able to preach again, his illness having affected not merely his bodily strength, but his memory. In a subsequent letter, dated Tanjore, 13th of February, 1798, Mr. Gerické mentions in haste that it had pleased God to take from them their dear father, between four and five that evening.

But the Society for Promoting Christian Knowledge, and the friends of Schwartz, were not made acquainted with all the particulars of his last days, till the following letter of Mr. Kolhoff arrived in 1800, which was inserted in a note to the Report of that year:—

"From the beginning of January to the middle of October, 1797, he had pursued his labours and studies with great fervour, under all the disadvantages of his advanced age. He preached every Sunday, by turns, in the English and Tamul, and on Wednesdays delivered a lecture, either in Portuguese or German, to the soldiers, who had been made prisoners at Ceylon, and who were drafted into the 51st regiment, then stationed at Tanjore.

"Several times he made a journey to Vellore, about six miles from Tanjore, to preach to the soldiers in the garrison, and to invite the Heathen there to accept the Gospel.

"On the week-days he explained the New Testament at morning and evening prayers, and dedicated an hour every day to the instruction of the Malabar children. So anxious was he to promote their knowledge of Christianity, that he wrote for their improvement, during the latter part of his life, an explanation of its principal doctrines, and an abridgment of Bishop Newton's Exposition of the Revelation, and several other tracts.

"His strength and vigour were greatly impaired, but his affection for his flock would not allow him to take such ease and repose as his age and exhausted energies required. He still took great delight in visiting the members of the congregations, and in conversing with them on religious subjects, freely telling them their faults, and animating them to walk worthy of their vocation. It was a most pleasing sight to see the little children flocking towards him, and to observe his engaging and delightful method of leading them to the knowledge of God and their duty.

"Almost every day he received from the catechists an account of their conferences with Christians, Papists, and Heathen, and took every opportunity of giving them directions for the wise and faithful discharge of their duty.

"During the last year of his life, his strength visibly declined, and he frequently spoke of his departure, to which he looked forward with joy and delight. The commencement of his illness took place on the 17th of October, 1797, and consisted only of a cold and

hoarseness; but he became worse, and his sufferings were very great; yet he never uttered a single expression of impatience. Once, when he suffered very severely, he said, "If it be the will of the Lord to take me to himself, his will be done." Though his strength was quite exhausted, he desired the school-children, and others who usually attended the evening prayers, to assemble in his parlour, where, after singing, he expounded a portion of Scripture, and concluded with prayer. During his illness, he seemed particularly pleased with these lines of Dr. Watts:

'Far from my thoughts, vain world, begone,
Let my religious hours alone;
Fain would mine eyes my Saviour see,
I wait a visit, Lord, from thee,' &c.

He called it his beloved song, and desired the children to sing it frequently.

"Several of the Heathen visited him during his illness, and he earnestly exhorted them to forsake their idolatry. When one of them began to relate some wonderful things which had happened in the town, the venerable man replied, 'the most wonderful thing is, that, after hearing so often the doctrines of Christianity, and being convinced of its truth, you are still so backward to embrace and obey it.'

"On the 23d of November he was visited by Serfogee, the present Rajah, to whom Mr. Schwartz had been appointed guardian by the late Rajah, his adopted father. On being informed of his arrival, he received

him very affectionately, and delivered to him this dying charge: 'After God has called me hence, I request you to be careful not to indulge a fondness for pomp and grandeur. You are convinced that my endeavours to serve you have been disinterested. I now request you to be kind to the Christians. If they behave ill, let them be punished; but if they do well, shew yourself their father and protector. I heartily wish you would renounce your idolatry, and serve and honour the only true God. May he be merciful, and enable you to do it!'

"On the 3rd of December, being the first Sunday in Advent, he sent very early in the morning for the Rev. Mr. Gerické and myself, and desired the Lord's Supper to be administered to him. Before he received it he put up an affecting prayer. To hear this eminent servant of Christ, who had so faithfully served his Redeemer nearly half a century, disclaiming all merit of his own, and humbling himself before the footstool of the Divine Majesty, was a great lesson of humility to us both.

"Our joy was great at his unexpected recovery; but this joy was turned into grief, when we observed that the attacks of his illness had, in a great degree, affected his mind, which, however, was quite restored some days before his death. But even while his thoughts were incoherent on other topics, they seemed perfectly collected when he prayed or discoursed about things divine.

"On the 6th of February, 1798, he had the pleasure

of seeing Mr. Gerické; but a day or two after his arrival, that inflammation in his foot appeared, which ended in a mortification. During his last illness, Mr. Gerické visited him often, and spent much time in conversing with him on religious subjects. A few days before his death, Gerické asked him, if he had any thing to say to his brethren? 'Tell them,' said he, 'that it is my request they would make the faithful discharge of their office their chief care and concern.'

A day or two before his departure, when he was visited by the doctor, he said, 'Doctor, in heaven there will be no pain.' 'Very true,' he replied, 'but we must keep you here as long as we can.' After a short pause, he then addressed him with these words: 'O dear Doctor, let us take care, that we may not be missing there.' They were delivered with such an affectionate tone of voice, that they made a deep impression on every one present. On Wednesday we observed the near approach of his dissolution. Messrs. Gerické, Jæniké, Holtzburg, and myself, were constantly with him during the day, singing and praying around his bed. As we retired, we heard him uttering the following words: 'O Lord, hitherto thou hast preserved me, hitherto thou hast brought me, and hast bestowed on me innumerable benefits. Do what is pleasing in thy sight. I deliver my spirit into thy hands, cleanse and adorn it with the righteousness of my Redeemer, and receive me into the arms of thy love and mercy.'

"About two hours afterwards he sent for me, and looking on me with a friendly countenance, he imparted his last blessing—'I wish you many comforts.' On offering him some drink, he desired to be placed on a chair; but as soon as he was raised on the cot, he bowed his head, and without a groan or struggle closed his eyes. He died between four and five in the afternoon, in the 72d year of his age.

"His remains were committed to the earth on February 14, in the chapel of the Fort, built by himself, near his house. The funeral was delayed till Serfogee Rajah could have one more look at the corpse. He shed floods of tears over the body, and covered it with a cloth of gold. We had intended to accompany it with singing into the chapel, but were prevented by the cries of the surrounding multitude."

Thus died the most eminent and successful missionary that has adorned the Christian church. To sum up the many excellencies of his character would be to repeat the actions of his life. He had zeal without enthusiasm, and had patience without any want of energy—by his disinterestedness he vanquished the prejudices of his opponents, and by his moderation he gained the hearts of all.

That he was peculiarly fitted for a missionary to India, to meet that combination of difficulties which there assails the preacher of the Gospel from every side, must be admitted by all who can form an unbiassed opinion. Mild and dispassionate, yet subtle and acute, he combated the sophistries of the Brahmin

with a full knowledge of his doctrines, and yet failed not to bring forward the discoveries of the Gospel in all their native simplicity. Nor was he less adapted to command the respect and esteem of the European colonists. With talents finely suited to diplomatic purposes, he combined an honesty and uprightness which gained the confidence even of the most suspicious enemy, and Hindoos and Mahomedans, the military commander and the civil chief, were alike awed into an admiration of such transcendant virtues.

The East India Company and the Rajah of Tanjore were equally desirous to perpetuate the memory of such an extraordinary character, by raising monuments to Schwartz, and thus the Heathen and the Christian world struggled, as it were, to do honour to his name. In a letter addressed from the Court of Directors to the government at Madras, they express an unequivocal admiration of his character—"By our extra ship, the *Union*, you will receive a marble monument, executed by Mr. Bacon, under our direction, to the memory of the Rev. C. F. Schwartz, as the most appropriate testimony of the deep sense we entertain of his transcendant merit, and of his unwearied and disinterested labours in the cause of religion and piety, &c. We desire also that the native inhabitants, by whom he was so justly revered, may be permitted and encouraged to view this monument, and that translations be made of the inscription into the country languages; and copies be sent to Tanjore, and the other districts in which Mr. Schwartz occasionally resided."

The following letter of the Rajah of Tanjore relating to this subject, is too valuable and curious not to be inserted at length:

"To the Honourable Society for Promoting Christian Knowledge.

"Honourable Sirs,—I have requested of your missionaries to write to you, their superiors and friends, and to apply to you in my name for a monument of marble to be erected in their church, which is in my capital and residency, to perpetuate the memory of the late Father Schwartz, and to manifest the great esteem I have for the character of that great and good man, and the gratitude I owe him, as my father and friend, the protector and guardian of my youth. I beg, therefore, to apply to you myself, and to request that you will order, on my account, such a monument as may be fixed to the pillar which is next the pulpit in which he preached.

"May you, Sirs, ever be enabled to send to this country such missionaries as are like the late Mr. Schwartz.

"I am, Honourable Sirs, yours,

"SERFOGEE RAJAH."

"Tanjore, May 28, 1801."

The monument was accordingly executed by Flaxman, and is now placed in the church at Tanjore.

Such were the extraordinary testimonies of respect and esteem paid to the memory of this eminent mis-

sionary. But whilst we commemorate the virtues of Schwartz, let it not be forgotten that it was owing to the zeal, liberality, and encouragement of the Society for Promoting Christian Knowledge, he was enabled to prosecute his labours with success. It is a high tribute to the Christian zeal and moderation of this Society, that it was content to sink awhile the recollection of all difference between Lutherans and Episcopalians, in the one great and paramount design of planting Christianity in British India. These missionaries they evidently received as subservient and preparatory to the great end and object of finally bringing the Church of England itself into contact with the British empire in the East; and this we have lived in our day to see accomplished. But as there is a freshness and beauty in the morning ere the sun rises, so will it be always animating and refreshing to look back on those unwearied pioneers who first planted the Gospel amongst the Hindoos; and so long as there is a feeling of gratitude and veneration for distinguished worth, the name of Schwartz will be enrolled amongst those who have done honour and service to Christianity.

The inscription on Mr. Schwartz's monument:

Sacred to the memory
of the
REV. FREDERICK CHRISTIAN SCHWARTZ,
Whose life was one continued effort to imitate the example of his
Blessed Master.

Employed as a Protestant missionary from the government of Denmark,
And in the same character by the Society in England for Promoting
Christian Knowledge,
He,
During a period of fifty years,
"Went about doing good,"
Manifesting towards himself the most entire abstraction from temporal views, but embracing every opportunity of promoting both the temporal and eternal welfare of others.

In him, religion appeared not with gloomy aspect or forbidding mien, but with a graceful form and placid dignity. Amongst the many fruits of his indefatigable labours, was the erection of the church at Tanjore. The savings from a small salary were for many years devoted to the pious work, and the remainder supplied by individuals at his solicitation. The Christian seminaries at Ramaporon, and in the Tinnevelly province, were established by him. Beloved and honoured by Europeans, he was, if possible, held in still deeper reverence by the natives of this country, of every degree and of every sect; and their unbounded confidence in his integrity and truth was, on many occasions, rendered highly beneficial to the public service. The poor and the injured looked up to him as an unfailing friend and advocate. The great and the powerful concurred in yielding him the highest homage ever paid in this quarter of the globe to European virtue.

The late Hyder Ally Cawn, in the midst of a bloody and vindictive war, sent orders to his officers "to permit the venerable Father Schwartz to pass unmolested, and to shew him respect and kindness." The late Tuljaja, Rajah of Tanjore, when on his death-bed, desired to entrust to his care, his adopted son Serfogee, the present Rajah, with the administration of all offices of his country. On a spot granted to him by the same prince, two miles east of Tanjore, he built a house for his residence, and made it an Orphan Asylum. The last twenty years of his life were spent in the education and religious instruction of children; and here, on the 13th of February, 1798, surrounded by his infant flock, and in the presence of several of his disconsolate brethren, entreating them to continue to make religion the first object of their care, and imploring, with his last breath, the Divine blessing on

their labours, he closed his truly Christian career, in the 72d year of his age.

The East India Company, anxious to perpetuate the memory of such transcendant worth, and gratefully sensible of the public benefits which resulted from his influence, caused this monument to be erected, Anno Domini, 1807.

PART IV.

CONTAINING THE LIVES AND LABOURS OF GERICKÉ, JÆNIKÉ, KOLHOFF, &c.

CHAPTER I.

Having hitherto conducted the reader through the prosperous and successful periods of the Danish mission, we must now unwillingly touch on the season of its decline. In all human affairs, this is perhaps the natural and necessary circuit; but, it will be seen, in the course of the narrative, that there were certain political and financial circumstances, which almost inevitably tended to hasten its decay and dissolution.

In thus preparing the reader for an account of events less pleasing and prosperous than those which have hitherto engaged his attention, we would by no means cast any reflection on the characters of those excellent men who were still engaged in the mission. Mr. Gerické was, in every respect, a successor worthy of Schwartz; he had the same disinterested love of spreading the tidings of the Gospel, and was of such a quiet, peaceable, and unaffected demeanour, that he was

usually distinguished by the name of "*the primitive Christian.*" Nor were Messrs. Jæniké, Pohlé, Kolhoff, and many others, without their real and substantial merits; but several of them were now becoming feeble and infirm from age, and they were all struggling against a tide of difficulties which would have disheartened and dismayed far younger and more enterprising missionaries.

At the time of Schwartz's death, the most active and prosperous part of the mission consisted of the Tinnevelly district, and of the country around Tanjore. There, by the operation of the native schools, the number of converts so rapidly increased, that, in the course of a few years, Christianity became the predominant religion, and accordingly, it was this part of the East which Bishop Heber pronounced "the strength of the Christian cause in India." Messrs. Kolhoff and Jæniké were now (1797-8) labouring with great success at Tanjore and Palamcotta, whilst Sattianaden, and a host of schoolmasters and catechists, were carrying the knowledge of Christianity through the more retired parts of the country, where several chapels were built, and congregations regularly formed and visited.

Messrs. Gerické and Pæzold were at Vepery, superintending the English, Portuguese, and Malabar Christians, to whom they respectively preached on every Sunday, besides giving catechetical instructions on Wednesdays and Fridays. In January, 1798, the new missionary, Holtzburg, arrived at Calcutta.

Reduced to three missionaries at Tranquebar, the parent settlement exhibited the first and strongest symptoms of decay. But it was the gentle decline of age, not a sudden or rapid dissolution. To use their own expression, at this time, (Feb. 10, 1798,) " they enjoyed health, and being cordially united together, they bore their burden patiently, and made it, as much as possible, sit easy upon them." Such men might be, as private individuals, amiable and respectable; but, as missionaries, they could scarcely be very successful or effective.

At Calcutta, the mission remained in a very precarious and uncertain condition. Though rescued from impending ruin, by the kind intervention of Messrs. Browne, Chambers, and Grant, who had purchased the property of the church and mission-house from the creditors of Mr. Kiernander; yet, by the sudden departure of Mr. Clarke, it was again thrown into great difficulties. To supply his place, the Society for Promoting Christian Knowledge had sent out Mr. Ringletaube, who arrived on the 27th of October, 1797; but though every exertion was made to render his situation comfortable, he gave notice in the following year (1798), that he should quit the service of the mission altogether; and then " it remained only for the Society to hope and pray God, that their expectations might not be so disappointed in any future missionaries whom they might send out." From this time, Calcutta ceased altogether to be a missionary station.

At Trichinopoly, Mr. Pohlé was engaged in the

service of the mission, assisted by one English and three Malabar schoolmasters, two of whom were of the higher caste. Their congregation consisted of more than 300 members, to whom the service was regularly performed, and a considerable number of the military usually attended their worship.

In a letter from Messrs. Knapp and Nienmeyer, dated Halle, May 30th, 1799, the Society was informed of the recent death of Professor Schultz, who had formerly been their missionary at Madras and Cuddalore, and who, in later years, had acted as their friend and correspondent in providing and procuring missionaries. Schultz must have died at a very advanced age, since he undertook the mission at Madras in the year 1728, and remained in India till 1743. Whether as a missionary, or an Oriental scholar, his name will be ever associated with the history and progress of the Danish mission. Besides finishing the Tamul translation of the Old Testament, which had been begun by Ziegenbalg, he made a complete version of the Scriptures into the Telinga dialect, but this version was never printed, and remains deposited in the Orphan-House library at Halle.

After the death of Freylinghausen, Schultz had taken Messrs. Knapp and Nienmeyer, as his associates in the direction of the Orphan House, and, as such, they now solicited to become corresponding members of the Society for Promoting Christian Knowledge, which request was willingly granted. It was signified, that Professor Knapp would hereafter become the corres-

pondent of the Society in their missionary concerns, and it is almost needless to say, with what exemplary zeal and attention he always discharged this duty.

During the year 1799, a political event, very favourable to the missions in Tanjore, took place, by the elevation of that young prince to the throne who had been brought up under the care of Schwartz. Though Serfogee never professed himself a convert to Christianity, he was extremely favourable to the missionaries and their schools. Shortly after his accession, he gave a proof of his respect for the character of Schwartz, which was far more substantial than that of erecting a monument to his memory. Having established an institution for the maintenance of fifty Hindoo children of different castes, he formed a similar establishment for the benefit of fifty Christian children, and maintained and clothed thirty poor Christian adults. He also gave orders, that his Christian servants, civil and military, should not be denied the liberty of attending divine worship on the Sabbath, and did every thing in his power to assist and encourage all the missionaries who took Schwartz for their example.

It was also during this year, that the missionary Kiernander died, in Bengal, at the advanced age of eighty-eight, nearly sixty of which he had passed in India. It is painful to record the faults of a man who had certainly, in the earlier part of his life, done good service to the cause of the mission; but a sense of duty, and, above all, the wish to present a monitory cau-

tion to all who may be placed in similar circumstances, may serve as an apology for giving this short sketch of his life.

On his arrival in India, 1743, he was settled at Cuddalore, where, by his unwearied exertions, that infant mission soon became very flourishing. At this time, he conciliated universal respect by the integrity of his character, by his unaffected humility, and by his singular prudence and decision of mind. Obliged to leave Cuddalore, when it was taken by the French, his own sense of duty would not allow him to remain inactive; but, after remaining awhile at Tranquebar, he resolved to attempt the establishment of a new mission at Calcutta. There he commenced his labours with so much assiduity, as to gain the esteem and respect of all who knew him. Sometime after this, he married a lady with such a large fortune, that he was reckoned one of the richest men in Bengal.—With that generosity which formed a strong feature of his character, he now resolved to employ his wealth in the service of the mission. Accordingly, he built two mission houses, a church, and a school-room, and laid out on these, and similar objects, upwards of 12,000*l*. sterling.

Associating with persons of opulence, he was gradually led into habits of great expense, which, combined with his natural generosity, much reduced his fortune. He now thought of retrieving his losses, by entering into large speculations in the purchase and sale of

houses. But his schemes were quite unsuccessful, and, at an advanced period of life, he was obliged to quit Madras to avoid his creditors.

He took refuge at Chinsurah, a Dutch settlement in the neighbourhood, and there passed the last eleven years of his life in great poverty. Still the love and zeal of the missionary clung to him—he kept a school during the week, and performed divine service on the Sunday, with a small allowance from the government. His latter days, as he acknowledged, were more happy than the days of his worldly prosperity; and he has left behind him this awful monition to all future missionaries—that the love of splendour and wealth is utterly incompatible with the habits and pursuits of those who would spread the Gospel in heathen lands.

On the 23d of May, 1800, the mission sustained a severe loss by the death of Mr. Jænikė, a man of superior talents, which were unremittingly devoted to the service in which he was engaged. The native teacher, Sattianaden, however, exerted himself to the utmost to supply his loss, and the number of converts was rapidly increasing throughout the whole of the Tanjore and Tinnevelly country.

Mr. Kolhoff, having requested that a planetarium might be sent to him, and the cost deducted from his salary, it was determined by the Board, that this astronomical instrument should be sent from the Society as a present to the Tanjore mission.

The new church at Cuddalore, the rebuilding of

which had been retarded by many obstacles, was at length completed by the generosity of Mr. Gerické, who expended the salary which he received from government, as chaplain to the Naval Hospital, on the edifice.

In July, 1802, Mr. Gerické proceeded on a visit to Palamcotta, and other southern districts, for the purpose of comforting and confirming the converts in that quarter of the country, who had lately suffered greatly from the rebellion of the Polygars. This visit was eminently distinguished for its effects: for in the course of his journey, Mr. Gerické baptized about thirteen hundred persons; and after he left the country, the native teachers formed eighteen new congregations, and baptized 2700 more.

The conduct of Gerické on this occasion, has been severely criticised, as if he made no enquiries into the religious state of these numerous candidates for baptism. But the truth is, that these effects are to be attributed to the numerous native schools, which, at this time, covered every part of these districts, and which, as we have already remarked, had made Christianity almost the ruling religion of the country.

In the year following, the mission was deprived of the services of this excellent man; his death was felt as an irreparable loss, and his charities were almost unbounded. He left the bulk of his fortune to the mission at Vepery, which must have been given up, had it not been for this noble bequest, amounting to nearly 600*l*. per annum.

Though the Society for Promoting Christian Knowledge had been unremitting in their enquiries after missionaries, at home and abroad, yet no fit individuals were found to supply the place of the dead and the aged. The German universities, particularly that of Halle, from which so many valuable men had been heretofore derived, no longer afforded the same resources, since the mischievous principles of infidelity had contaminated the purity, and enfeebled the force of Christian principles on the continent.

About this period, accounts having been received, that the native Christians in Tanjore had suffered many severities from the collector of the East India Company, on account of their profession of the Christian faith, the Society for Promoting Christian Knowledge felt it their duty to make a strong representation to the Board on this subject; when the most satisfactory communications were made, that no such hardships should be inflicted for the future, but that every protection and encouragement should be afforded to the native Christians, who conducted themselves in a quiet and inoffensive manner.

On the death of Gerické, the missionaries at Tranquebar sent Mr. Rottler to supply his place at Vepery, till Mr. Pæzold should return from Calcutta, where he had taken an office in the college of Fort William. But on the breaking up of that institution, Pæzold returned to his charge at Vepery, and for some time officiated together with Rottler: their sentiments, however, afterwards not agreeing, they

made mutual charges against each other to the Society for Promoting Christian Knowledge. This want of union forms one of the strongest evidences of the declining state of the Danish mission, and, as such, it was felt and deplored by the Board in London.—Still further to increase these difficulties, it was about this time that the Baptist and Wesleyan missionaries first made their appearance in India, and it is almost needless to say, that such an event tended greatly to widen their previous difference of opinion.

In 1806, the Rev. Dr. Buchanan visited the principal missionary stations on the coast of Coromandel, and the picture which he draws of their condition is by no means favourable. The missionaries informed him, that religion at Tranquebar had of late years suffered much from European infidelity. "Religion," they said, "flourishes more amongst the natives of Tanjore, and in other provinces, where there are few Europeans; for we find that European example, in the large towns, is the bane of Christian instruction."

"I had a long conversation," continues Dr. Buchanan, "with the missionaries, relative to the present circumstances of the Tanjore mission. It is in a languishing state at this moment, in consequence of the war on the continent of Europe. Two of its sources are dried up, the Royal College at Copenhagen, and the Orphan-House at Halle. Their remaining source from Europe is the stipend of the Society for Promoting Christian Knowledge, which they never mention but with emotions of gratitude and affection.

But this is by no means commensurate with the increasing number of their churches and schools. The chief support of the mission is derived from itself. Schwartz had in his life-time acquired considerable property, through the kindness of the English government and the native princes. When he was dying, he said, "Let the cause of Christ be my heir." When his colleague, the pious Gerické, was departing, he also bequeathed his property to the mission. And now Mr. Kohloff gives, from his private funds, upwards of a thousand pagodas a year; not that he can well afford so large a sum, but that the mission is so extended, that he gives it, he told me, to preserve the newly-formed congregations in existence *.

It must be evident to the reader, that, however disinterested and praiseworthy such conduct might be, with reference to the individuals, yet that it betokens the very precarious and uncertain condition in which the mission was now placed. It leads us, indeed, to this conclusion,—that the Danish mission, considered as a separate institution, was now no longer suited to the augmented demands of India; and it prepares us for the origin of that episcopal establishment, in which the mission itself would become gradually merged.

This view of the subject was more painfully brought under the attention of the Society for Promoting Christian Knowledge, by the recurrence of those dissensions and disputes amongst the missionaries, to

* Buchanan's Researches, p. 61. Pearson's Memoirs of Buchanan, Vol. II. p. 28—32.

which we have already alluded. Without any ecclesiastical head in the East, they naturally appealed to the Board in London, which could very imperfectly decide on the points at issue; but which, in the strongest manner, conjured them to abide in those sentiments of good-will and charity towards each other, which could alone enable them to discharge their duties with success amongst the natives.

Towards the close of the year 1806, Mr. Horst, who had long been employed in the concerns of the missions, was ordained, according to the forms of the Lutheran Church, by Messrs. Pohlé, Kolhoff, and Holtzberg, with the consent and approbation of the Society for Promoting Christian Knowledge, and was appointed to the care of the congregation at Tanjore. On the 13th of July, they celebrated the jubilee of the mission, as it was now exactly a hundred years since Ziegenbalg and Plutscho arrived at Tranquebar, in 1706.

Since the death of Gerické, the good Rajah of Tanjore had allowed the monthly sum of forty-five pagodas, by which donation one of the school-houses had been chiefly rebuilt, and some repairs been made to the other houses belonging to the mission. The other school was in a ruinous state, and required to be rebuilt; but Mr. Pohlé doubted whether their funds (which consisted of the 13,000 pagodas bequeathed to the mission) would be sufficient, without some aid from the Society for Promoting Christian Knowledge, and this the Society willingly agreed to contribute. The

stay of Mr. Rottler at Tanjore not being approved by the College at Copenhagen, it was respectfully signified to him by the Society for Promoting Christian Knowledge, that he must return to his former station at Tranquebar.

In the account for 1808, it is stated by Mr. Pæzold, that several persons of high caste amongst the catechumens had conducted themselves so becoming their professions, that he had admitted them into the Church by baptism. Nor had the ill-will and contempt shewn towards them by their heathen relatives been able to shake their Christian constancy. "They were not ashamed," he adds, "to confess themselves Christians, and endeavoured to shew themselves such by their Christian life and conversation."

Some severe reflections having been made about this time on the characters of the Danish missionaries with regard to the treatment of their converts, in reference to their several castes, they deemed it requisite to lay before the Society for Promoting Christian Knowledge a justification of their conduct on this subject. As far as can be judged, they seem to have acted with great prudence and discretion, and, as such, they were fully sanctioned by the Board in London. "The Society of course does not countenance the adherence of the Christian converts to any former religious restrictions, which are not consistent with their Christian liberty. But it cannot be the wish of the Society to abolish all distinction of ranks and degrees in India, nor do they feel themselves entitled to do

more, than to remind their Christian converts, that with respect to *spiritual* privileges, there is in Jesus Christ neither bond nor free, neither high nor low; yet, that such privileges are no way incompatible with the various distinctions of rank and degrees in society, which are recognised in the Gospel itself, where persons of several ranks and conditions receive respectively admonitions and counsel adapted to their state." It is proper to remark, that the same moderate and sensible view of the subject was afterwards taken and pursued by Bishop Heber.

It was also about this time (1808—9), that the Society for Promoting Christian Knowledge requested their missionaries to make more particular enquiries concerning the state and condition of the Syrian Churches on the coast of Malabar, with a view to learning whether any practicable union might be effected with them, or whether they might hereafter be employed as missionaries in their service. The information obtained by the Danish missionaries was by no means favourable to the hopes of the Society, since they were represented as entirely subjugated to the Romish Church, and as having fallen into the grossest ignorance and idolatry. From subsequent and more accurate enquiries, however, it appears that these representations were by no means altogether correct. Something, no doubt, must be allowed for the strong prepossessions of the Danish missionaries, as Lutheran divines; and, upon the whole, the conclusion of Bishop Heber appears to be solid and accurate, that,

though no connection of an official nature can be looked for between the Church of England and these Syrian Christians, yet that such friendly connections may subsist between them, as may be mutually serviceable to either party.

In 1809, the Court of the East India Directors liberally raised their annual allowance to the mission schools, from 500 to 1200 pagodas. This intelligence reached them at a time when they were nearly overwhelmed with pecuniary difficulties; since, from the great increase of schools in the Tinnavelly country, their funds had become quite inadequate to their support.

In 1810, the Tanjore mission lost Mr. Horst, who had proved a valuable missionary in the service of the Society. He left behind him a widow and family in great distress, and it was decided by the Board, that the year's salary should be allowed them. It is pleasing to add, that a considerable contribution was raised for them also amongst the English residents and natives in Tanjore.

The deliberations of the Society for Promoting Christian Knowledge in 1811, respecting their Indian missions, were peculiarly important. The renewal of the East Indian charter had powerfully awakened the attention of the public towards the expediency of providing an ecclesiastical establishment for British India; and the Society for Promoting Christian Knowledge, warmly participating in the same feelings, presented a memorial to the Directors, embodying their sentiments on this important subject. It is almost

needless to add, that these appeals to the legislature were crowned with ultimate success, and that a bill received the royal sanction, whereby Calcutta was raised into an episcopal see, and an archdeacon was appointed over each of the Indian presidencies.

In the meanwhile, the Danish missions continued to struggle under great and increasing difficulties; the numbers of their converts, and the extent of their congregations far exceeding the means of their pecuniary funds, or the very limited number of their missionary superintendants. To meet this pressing difficulty, it was resolved, with the approbation of the Society, that several of the native catechists should receive ordination according to the forms of the Lutheran Church. Accordingly, on the 17th of March, 1811, four of them were ordained at Tanjore, by Messrs. Kolhoff and Pohlé, and this measure had become the more indispensable, as the excellent Sattianaden was now nearly worn out by age and infirmities. They were taken into the service of the Society, at an annual salary of *35l.* each.

In 1812, the Society for Promoting Christian Knowledge, were at length gratified by receiving intelligence from Dr. Knapp, that he had procured an excellent candidate for their missions in the person of the Rev. Mr. Jacobi, who arrived in London towards the end of that year. Accordingly, on the 23rd of March, 1813, Jacobi was introduced to the Society, and having received an excellent charge from Archdeacon Middleton, (who was shortly after appointed to the see of Calcutta,) he sailed on the 13th of April for

India. But scarcely had this promising young man arrived at the place of his destination, ere the hopes of the Society were destroyed by his sudden death! The excellent and aged missionary, Dr. Jahn, died also soon after at Tranquebar.

It has been deemed unnecessary to state during the latter years, the large supplies of monies and stores, which were sent out by the Society, for the support of their missionaries in the East. Suffice it to say, that for several years past, they had been deprived of all support from Denmark and Germany, and that they now entirely depended on the legacies which had been left them by Messrs. Schwartz and Gerické, and on the annual salaries and presents sent out from England. The amount of this expenditure, of course, varied with circumstances, but of late it might be taken at an average of 1200*l.* per annum.—Yet, even with this munificent assistance, they were becoming more and more involved in debt, so that in 1816, the mission at Tranquebar was on the brink of ruin, from which it was rescued only by the kind interference of Bishop Middleton, who applied 200*l.* to its support, from a fund which had been left at his discretion by the Society for Promoting Christian Knowledge.

But here we think it unnecessary to pursue the further account of this mission. Having traced its infancy under Ziegenbalg and Plutscho, we have watched its expanding youth under Schultz, have beheld its manhood under Schwartz, and its declining years under Gerické and Kolhoff. We may be spared the details of its decrepitude and dissolution—like all

human institutions, it had run its course, and was now gradually merging into the Indian episcopate. Still it was lovely and venerable in its decay ; and as the British student looks back on the bright and varied page of its annals, he will thank God, that his Church and country were permitted to take part in its weal and welfare, and will ever recollect the Danish mission to the East, as forming one of the most brilliant episodes in the history of the Christian Church.

On May the 17th, 1814, a valedictory address was delivered at a general meeting of the Society for Promoting Christian Knowledge to the Rev. Thomas Fanshaw, Lord Bishop of Calcutta, previous to his departure for India, to which he made an animated reply, concluding with the following words:—" I now take leave of this venerable Society, with my warmest thanks for this and every other mark of its regard, desiring to be remembered in its prayers."—On June 8, the Bishop sailed from Portsmouth, and arrived at Calcutta on the 28th of November, 1814.

THE END.

Gilbert & Rivington, Printers, St. John's Square, London.